धम्मपदं

THE DHAMMAPADA

TEXT IN DEVANAGARI

with

ENGLISH TRANSLATION

BY

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THE BUDDHA SOCIETY
BOMBAY

PREFACE

It was a cherished desire of the late Dr A. L. Nair, Founder and President of the Buddha Society, Bombay, to popularize the teachings of Buddhism, so that men and women by the million might become familiar with them. To give shape to that desire, he planned the publication of a handy edition of the *Dhammapada* to be sold at a price which would suit the pockets of all. Realizing that any translation, however accurate philologically, was bound to lose the beauty of the original, he also decided to include the Pali text in Devanâgari characters with a double object: that those who wished to memorize the verses as the Master spoke them might do so; and that those, however few, who so desired, might use

them for study and meditation and thus feel the grace of the original flowing into the translation Hardly had the work begun when Dr Nair's death took place, but his colleagues spurred themselves to the task, deriving incentive from their wish to fulfil his object, and now are happy that it is completed, and that this book is published on the 19th of March 1935, the first anniversary of the passing of their Friend

The *Dhammapada* has often been compared to the *Bhagavad Gita* they are different in many respects, but both fulfil a common function Both purify the mind, mould it to a gentle, compassionate and understanding outlook, and enlighten the heart For self-examination every night, for meditation every morning, both of these gems are priceless talismans

The aspirant to the higher life has often been known to derive quicker benefit from the verses of the *Dhammapada* than from the discourses of the *Gitā* But to compare them is as fruitless as to decide which is more beautiful the Lotus or the Lily

This however is certain the *Dhammapada* deserves to be as popular and as widely known as the *Gitā*. Especially to-day India needs the influence and the inspiration of the Buddha and there is hardly another Buddhistic text so well adapted to meet that need

And so the Buddha Society of Bombay sends out the volume May it help thousands and make them cry —

I TAKE REFUGE IN THE BUDDHA

बुद्ध सरण गच्छामि।

CONTENTS

धम्मपदं.

DHAMMAPADA.

नमो तस्स भगवतो अरहतो सम्मा सम्बुद्धस्स.

Salutation to the Blessed One, the Holy One, and the Fully Enlightened One!

१. यमकवग्गो.

I

THE CANTO OF TWIN VERSES

सावत्थिय (जेतवने) चक्खुपालथेरमारब्भ

१. मनोपुब्बङ्गमा धम्मा मनोसेट्ठा मनोमया।
मनसा चे पदुट्ठेन भासति वा करोति वा।
ततो नं दुक्खमन्वेति चक्कं व वहतो पदं ॥ १ ॥

1 All our tendencies of character* are the offspring of consciousness dominated

*These are immaterial phenomena—Realm of sensations, perceptions and predispositions

by consciousness and made up of consciousness If a man speaks or acts with a sullied consciousness then suffering follows him even as the wheel of the wagon follows the hoof of the bullock (1)

सावत्थिय (जेतवने) मट्ठकुण्डलिमारब्भ

२ मनोपुब्बङ्गमा धम्मा मनोसेट्ठा मनोमया ।
मनसा चे पसनेन भासति वा करोति वा ।
ततो न सुखमन्वेति छाया व अनपायिनी ॥ २ ॥

2 All our tendencies of character* are the offspring of consciousness, dominated by consciousness, and made up of consciousness If a man speaks or acts with an unsullied consciousness, then happiness follows him ever, just as his shadow (2)

*These are immaterial phenomena—Realm of sensations perceptions and predispositions

सावत्थियं (जेतवने) थुल्लतिस्सथेरमारब्भ

३. ' अक्कोच्छि म अवधि म अजिनि म अहासि मे '।
ये च त उपनय्हन्ति वेर तेस न सम्मति ॥ ३ ॥

3 " He abused me, beat me, vanquish ed me, robbed me, "—those in whom such thoughts find refuge will never still their wrath (3)

४. ' अक्कोच्छि म अवधि म अजिनि म अहासि मे '
ये च त नुपनय्हन्ति वेर तेसूपसम्मति ॥ ४ ॥

4 " He abused me, beat me, vanquish ed me, robbed me, "—those who deny refuge to such thoughts will still their wrath. (4)

सावत्थिय (जेतवने) काळियक्खिनिमारब्भ

५. न हि वेरेन वेरानि सम्मन्तीध कुदाचन ।
अवेरेन च सम्मन्ति एस धम्मो सनन्तनो ॥ ५ ॥

5 Never in this world can hatred be

stilled by hatred it will be stilled only by non hatred—this is the Law Eternal (5)

सावत्थियं (जेतवने) कोसम्बिके भिक्खू आरब्भ

६ परे च न विजानन्ति मयमेत्थ यमामसे ।
ये च तत्थ विजानन्ति ततो सम्मन्ति मेधगा ॥ ६ ॥

6 (Some) quarrellers do not realise that in this world we must all at some time cease to live but there are others who do so realise and they will settle their quarrels (6)

सेतब्यनगरे (सीसपावने) चुल्लकाळ—मज्झिमकाळ—महाकाळ सेट्ठी आरब्भ

७ सुभानुपस्सिं विहरन्तं इन्द्रियेसु असंवुतं ।
भोजनम्हि चामत्तञ्ञुं कुसीतं हीनवीरियं ।
तं वे पसहति मारो वातो रुक्खं व दुब्बलं ॥ ७ ॥

7 As a *stormy blast will lay low* an unfirm tree so will the Evil One (Mara)

overpower him who lives for the pursuit of pleasure who guards not his senses, who is not moderate in eating, who is indolent, and whose energy is dissipated (7)

८ असुभानुपस्सिं विहरन्तं इन्द्रियेसु सुसंवुतं ।
भोजनम्हि च मत्तञ्ञुं सद्धं आरद्धवीरियं ।
तं वे नप्पसहति मारो वातो सेलं व पब्बतं ॥ ८ ॥

8 As a stormy blast cannot prevail against a rocky mountain, so the Evil One (Mara) cannot prevail against the man who lives not for the pursuit of pleasure, who guards well his senses who is moderate in eating who is possessed of unflinching faith, and who conserves his energy (8)

सावत्थियं (जेतवने) देवदत्तमारब्भ

९ अनिक्कसावो कासावं यो वत्थं परिदहेस्सति ।
अपेतो दमसच्चेन न सो कासावमरहति ॥ ९ ॥

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७ सुभानुपस्सिं विहरन्त इन्द्रियेसु असवुत ।
भोजनम्हि चामत्तञ्ञु कुसीत हीनवीरियं ।
त वे पसहति मारो वातो रुक्खं व दुब्बल ॥ ७ ॥

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सावत्थियं (जेतवने) देवदत्तमारब्भ

९ अनिक्कसावो कासावं यो वत्थं परिदहेस्सति ।
अपेतो दमसच्चेन न सो कासावमरहति ॥ ९ ॥

9 He who puts on the yellow robe while still unfree from impurity in thought disregarding temperance and truth has not merited the yellow robe (9)

१० यो च वन्तकसावस्स सीलेसु सुसमाहितो ।
उपेतो दमसच्चेन स वे कासावमरहति ॥ १० ॥

10 But he who has purged himself of all impurity who is firmly fixed in moral precepts regardful of temperance and truth has indeed merited the yellow robe (10)

राजगहे (वेलुवने) सञ्जयमारब्भ

११ असारे सारमतिनो सारे चासारदस्सिनो ।
ते सारं नाधिगच्छन्ति मिच्छासङ्कप्पगोचरा ॥ ११ ॥

11 Those who take the non essential to be essential and look upon the essential as non-essential, never attain to the essen

tial (Nibbana), for they hold a wrong view (11)

१२ सारञ्च सारतो ञत्वा असारञ्च असारतो ।
ते सारमधिगच्छन्ति सम्मासङ्कप्पगोचरा ॥ १२ ॥

12 Those who know the essential as essential and the non-essential as non essential, will attain to the essential (Nibbana) for they hold a right view (12)

सावत्थिय (जेतवने)　　नन्दथेरमारब्भ

१३ यथा अगारं दुच्छन्नं वुट्ठी समतिविज्झति ।
एवं अभावितं चित्तं रागो समतिविज्झति ॥१३॥

13 Just as the monsoon rains penetrate a house that is ill thatched, so lust will enter the uncollected mind (13)

१४ यथा अगारं सुच्छन्नं वुट्ठी न समतिविज्झति ।
एवं सुभावितं चित्तं रागो न समतिविज्झति ॥१४॥

14 Just as the monsoon rains fail to penetrate a house that is well thatched, so lust will not enter the mind which is collected (14)

राजगहे (वेळुवने)　　चुन्दसूकरिकमारब्भ

१५. इध सोचति पेच्च सोचति
पापकारी उभयत्थ सोचति ।
सो सोचति सो विहञ्ञति
दिस्वा कम्मकिलिट्ठमत्तनो ॥ १५ ॥

15 Both in this world and the next the evil doer laments, he grieves and suffers in the visualisation of his sinful deeds. (15)

सावत्थियं (जेतवने)　　धम्मिकमारब्भ

१६. इध मोदति पेच्च मोदति
कतपुञ्ञो उभयत्थ मोदति ।
सो मोदति सो पमोदति
दिस्वा कम्मविसुद्धिमत्तनो ॥ १६ ॥

16 Both in this world and the next the doer of good deeds rejoices he rejoices ever more and more in the visualisation of his meritorious deeds. (16)

सावत्थिय (जेतवने) देवदत्तमारब्भ

१७ इध तप्पति पेच्च तप्पति
पापकारी उभयत्थ तप्पति ।
'पापं मे कतं' न्ति तप्पति
भिय्यो तप्पति दुग्गतिं गतो ॥ १७ ॥

17 Both now and in the after life the evil doer suffers. I have done wrong he says grieving Greater still become his torments as he pursues the path of evil. (17)

सावत्थिय (जेतवने) सुमनादेविमारब्भ

१८ इध नन्दति पेच्च नन्दति
कतपुञ्ञो उभयत्थ नन्दति ।

२ अप्पमादवग्गो

II

THE CANTO OF WAKEFULNESS

कोसम्बिय सामावतिमागन्धिय–
(घोसितारामे) पमुखान इत्थियो आरब्भ

२१ अप्पमादो अमत पद पमादो मच्चुनो पद ।
अप्पमत्ता न मीयन्ति ये पमत्ता यथा मता ॥ १ ॥

21 Wakefulness is the way to immortality (amata) heedlessness is the way to death those who are wakeful die not the heedless are already dead (1)

२२ एत विसेसतो ञत्वा अप्पमादम्हि पण्डिता ।
अप्पमादे पमोदन्ति अरियानं गोचरे रता ॥ २ ॥

22 The wise those who have realised this outstanding feature of wakefulness rejoice therein and are drawn to such

spheres of activity (gocara) as engage the Noble Ones (Aryā). (2)

२३. ते झायिनो सातातिका निच्च दळ्हपरक्कमा ।
फुसन्ति धीरा निब्बानं योगक्खेमं अनुत्तरं ॥ ३ ॥

23. Such wise ones (dhīrā), ever meditative, ever putting forth strong effort, attain to Nibbāna, the incomparable (state of) security. (3)

राजगहे (वेळुवने) कुम्भघोसकमारब्भ

२४ उट्ठानवतो सतिमतो
सुचिकम्मस्स निसम्मकारिनो ।
सञ्ञतस्स च धम्मजीविनो
अप्पमत्तस्स यसोभिवड्ढति ॥४॥

24. Continually increasing is the glory of him who is wakeful, who has aroused himself and is vigilant, who performs blameless deeds, and acts with becoming

consideration, who restrains himself and leads a righteous life (4)

राजगहे (वेळुवने) चूळपन्थकथेरमारब्भ

२५ उट्ठानेनप्पमादेन सयमेन दमेन च ।
दीप कयिराथ मेधावी य ओघो नाभिकीरति ॥५॥

25 Let such an one, rousing himself to wakefulness by the restraint and subjugation of himself, make for himself an island which no flood can engulf (5)

सावत्थिय (जेतवने) बालनक्खत्तघुट्ठमारब्भ

२६ पमादमनुयुञ्जन्ति बाला दुम्मेधिनो जना ।
अप्पमादञ्च मेधावी धन सेट्ठ व
(v 1. धन सेट्ठीव) रक्खति ॥ ६ ॥

26 Ignorant and witless persons pursue a heedless course, the wise one scrupulously guards his wakefulness as his greatest treasure. (v 1, as a merchant guards his wealth) (6)

२७. मा पमादमनुयुञ्जेथ मा कामरतिसन्थवं ।
अप्पमत्तो हि झायन्तो पप्पोति विपुलं सुखं ॥ ७ ॥

27. Pass not thy time in heedlessness, neither foster a desire for the pleasures of sense The wakeful man, meditating, acquires an amplitude of bliss. (7)

सावत्थियं (जेतवने)　　महाकस्सपत्थेरमारब्भ

२८. पमादं अप्पमादेन यदा नुदति पण्डितो ।
पञ्ञापासादमारुय्ह असोको सोकिनिं पजं ।
पब्बतट्ठो व भूमट्ठे धीरो बाले अवेक्खति ॥ ८ ॥

28. As a wise man who stands on a rocky eminence surveys those who are below and suffering, so does the wise man, who by his wakefulness has put to flight his folly, look down upon suffering mankind from the heights of wisdom he has mastered. (8)

सावत्थियं (जेतवने) दुवे भिक्खुसहायकमारब्भ

२९ अप्पमत्तो पमत्तेसु सुत्तेसु बहुजागरो

अबलस्स व सीघस्सो हित्वा याति सुमेधसो ॥९॥

29 Wakeful midst the heedless, keenly vigilant midst the sleeping ones, the wise man forges ahead even as a charger outdistances a horse of lesser strength (9)

वेसालियं (कूटागारसालाय) महालिमारब्भ

३० अप्पमादेन मघवा देवान सेट्ठत गतो ।

अप्पमाद पससन्ति पमादो गरहितो सदा ॥१०॥

30 By wakefulness did Maghava (Indra), attain to the sovereignty of the gods wakefulness is ever praised, folly is ever blamed (10)

सावत्थियं (जेतवने) अञ्ञतरभिक्खुमारब्भ

३१ अप्पमादरतो भिक्खु पमादे भयदस्सि वा ।

सयोजन अणु थूल डह अग्गीव गच्छति ॥११॥

31 A Bhikkhu who takes pleasure in wakefulness, and looks with fear on heedlessness advances like fire, consuming his fetters, large or small (11)

सावत्थिय (जेतवने) (निगमवासी) तिस्सत्थेरमारब्भ

३२ अप्पमादरतो भिक्खु पमादे भयदस्सि वा।
अभब्बो परिहानाय निब्बानस्सेव सन्तिके ॥१२॥

32 A Bhikkhu who takes pleasure in wakefulness and looks with fear on heedlessness, cannot fall backwards he nears the Nibbana (12)

[अप्पमादवग्गो समत्तो]

[*End of the Canto of Wakefulness*]

tions to free itself from the dominion of Mara (the Evil One) (2)

सावत्थियं (जेतवने) अञ्ञतरभिक्खुमारब्भ

३ चित्तवग्गो.

III

THE CANTO OF MIND

चालिकायपब्बते मेघियथेरमारब्भ

३३ फन्दन चपल चित्त दुरक्ख दुन्निवारय ।
उजु करोति मेधावी उसुकारोव तेजन ॥ १ ॥

33 As ■ fletcher makes straight his arrow, so does the wise man make straight the mind which trembling and unsteady, is difficult to guard and restrain (1)

३४ वारिजो व थले खित्तो ओकमोकत उब्भतो ।
परिफन्दतिद चित्त मारधेय्य पहातवे ॥ २ ॥

34 As a fish struggles when snatched from out its watery home and cast on the land so struggles the mind in all direc

tions to free itself from the dominion of Māra (the Evil One). (2)

सावत्थियं (जेतवने) अञ्ञतरभिक्खुमारब्भ

३५. दुन्निग्गहस्स लहुनो यत्थकामनिपातिनो ।
चित्तस्स दमथो साधु चित्तं दन्तं सुखावहं ॥ ३ ॥

35. It is good to restrain a mind which is difficult to subjugate, which is flighty and seizes upon whatsoever it desires; a mind thus subjugated is conducive to happiness. (3)

सावत्थियं (जेतवने) अञ्ञतरउक्कण्ठितभिक्खुमारब्भ

३६. सुदुद्दसं सुनिपुणं यत्थकामनिपातिनं ।
चित्तं रक्खेथ मेधावी चित्तं गुत्तं सुखावहं ॥ ४ ॥

36. Let the wise man, then, watch over his mind, which is very difficult to understand, full of subtlety, and seizing on whatsoever it desires; thus to watch over the mind is conducive to happiness. (4)

३ चित्तवग्गो.

III

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उजु करोति मेधावी उसुकारोव तेजन ॥ १ ॥

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सावत्थिय (जेतवने)　　अञ्ञतरभिक्खुमारब्भ

३५. दुन्निग्गहस्स लहुनो यत्थकामनिपातिनो ।
　　चित्तस्स दमथो साधु चित्तं दन्तं सुखावहं ॥ ३ ॥

35 It is good to restrain a mind which is difficult to subjugate, which is flighty and seizes upon whatsoever it desires, a mind thus subjugated is conducive to happiness. (3)

सावत्थिय (जेतवने)　अञ्ञतरउक्कण्ठितभिक्खुमारब्भ

३६ सुदुद्दसं सुनिपुणं यत्थकामनिपातिनं ।
　　चित्तं रक्खेथ मेधावी चित्तं गुत्तं सुखावहं ॥ ४ ॥

36 Let the wise man, then, watch over his mind, which is very difficult to understand, full of subtlety, and seizing on whatsoever it desires, thus to watch over the mind is conducive to happiness. (4)

सावत्थिय (जेतवने) सङ्घरक्खितभिक्खुमारब्भ

३७ दूरङ्गम एकचरं असरीरं गुहासय ।
ये चित्त सयमेस्सन्ति मोक्खन्ति मारबन्धना ॥५॥

37 The mind going far moving alone incorporeal hides in the cave (of the heart) Those who restrain it will be liberated from Mara. (5)

सावत्थिय (जेतवने) चित्तहत्थत्थेरमारब्भ

३८ अनवट्ठितचित्तस्स सद्धम्म अविजानतो ।
परिप्लव (v 1 प्लव) पसादस्स
पञ्ञा न परिपूरति ॥ ६ ॥

38 A man of unsteady mind who knows not the true doctrine whose serenity is ruffled will not be perfect in knowledge (6)

३९ अनवस्सुतचित्तस्स अनन्वाहतचेतसो ।
पुञ्ञपापपहीनस्स नत्थि जागरतो भय ॥ ७ ॥

39. He who possesses a mind untouched by evil, a mind serene, that has risen above merit and demerit, will have nought to fear as he is vigilant. (7)

सावत्थिय (जेतवने) आरद्धविपस्सके भिक्खू आरब्भ

४०. कुम्भूपमं कायमिमं विदित्वा।
नगरूपमं चित्तमिदं ठपेत्वा।
योधेथ मारं पञ्ञावुधेन।
जितञ्च रक्खे अनिवेसिनो सिया ॥ ८ ॥

40 Let such an one deem his body as fragile as an earthen jar, but his mind strong as a fortress, then let him fight Māra (the Evil One) with the sword of knowledge, and guard his conquest without hankering (8)

सावत्थिय (जेतवने) पूतिगत्त–तिस्सथेरमारब्भ

४१. अचिरं वत यं कायो पठविं अधिसेस्सति।
छुद्धो अपेतविञ्ञाणो निरत्थं व कलिङ्गरं ॥ ९ ॥

सेखो धम्मपदं सुदेसितं ।
कुसलो पुप्फमिव पचेस्सति ॥ २ ॥

45 The disciple (under training) shall be the conqueror (v l explorer) of this earth, of Yama's kingdom and the world of gods Such a disciple shall discover the clearly defined path of doctrine (righteousness), as the expert gardener finds out the choicest bloom (2)

सावत्थिय (जेतवने) मरीचिकम्मट्ठानिकं भिक्खुमारब्भ

decked arrows of Mara and pass beyond the reach of the King of Death (3)

सावत्थिय विडूडभमारब्भ

४७ पुप्फानि हेव पचिनन्तं ब्यासत्तमानसं नरं ।
सुत्तं गामं महोघो व मच्चु आदाय गच्छति ॥४॥

47 Death bears off the man whose mind is intent on plucking the blossoms of sense as a great flood sweeps away a sleeping hamlet. (4)

सावत्थिय पतिपूजित कुमारिकमारब्भ

४८ पुप्फानि हेव पचिनन्तं ब्यासत्तमानसं नरं ।
अतित्तं येव कामेसु अन्तको कुरुते वसं ॥ ५ ॥

48 The Destroyer (antaka) subjugates to himself the man intent on plucking the blossoms of sense even before he has drunk to the full his pleasure (5)

सावत्थिय आनन्दत्थेरपञ्हमारब्भ

५४. न पुप्फगन्धो पटिवातमेति ।
न चन्दन तगरमल्लिका वा ।
सतञ्च गन्धो पटिवातमेति ।
सब्बा दिसा सप्पुरिसो पवाति
(v I पवायति) ॥ ११ ॥

54 The perfume of flowers cannot travel against the wind, be it the scent of sandal, tagara or jasmine, but the sweet odour of a good man travels even against *the wind, the righteous pervade every* place with their fragrance (11)

५५ चन्दन तगरं वा पि उप्पल अथ वस्सिकी ।
एतेस गन्धजातान सीलगन्धो अनुत्तरो ॥ १२ ॥

55 All the perfumes even those of sandal tagara, the lily or vassiki, are not to be compared with the fragrance of the excellent life 12

राजगहे (वेळुवने)   पिण्डपातदानमारब्भ

५६ अप्पमत्तो अय गन्धो याय तगरचन्दनी
(v l °चन्दन)
यो च सीलवत गन्धो वाति देवेसु उत्तमो ॥१३॥

56 Of little account is the scent of tagara or sandal—whereas the fragrance of those who lead the excellent life ascends to the gods as the highest (13)

राजगहे (वेळुवने)   गोधिकथेरमारब्भ

५७ तेसं सम्पनसीलान अप्पमादविहारिन ।
सम्मदञ्ञा विमुत्तान मारो मग्गं न विन्दति ॥१४॥

57 Mara (the Evil One) cannot find out the way of those who lead a spotless life who dwell in wakefulness and who are fully emancipated through perfect knowledge (14)

सावत्थियं (जेतवने)　गरहदिन्ननिगण्ठसावकमारब्भ

५८　यथा सङ्कारठानस्मिं (v. l. °धानस्मिं)
उज्झितस्मिं महापथे ।
पदुमं तत्थ जायेथ सुचिगन्धं मनोरमं ॥ १५ ॥

५९　एवं सङ्कारभूतेसु अन्धीभूते पुथुज्जने
अतिरोचति पञ्ञाय सम्मासम्बुद्धसावको ॥ १६ ॥

58, 59 As from a heap of rubbish thrown on the roadside a lily blooms fragrant and pleasing so does a disciple of the *Enlightened One* by *reason* of his resplendent insight, shine amid the ignorant masses who are but the products of elements of being　(15 & 16)

[पुप्फवग्गो समत्तो]

[End of the Canto of Flowers.]

५. बालवग्गो

V

THE CANTO OF THE FOOL

सावत्थिय (जेतवने) पसेनदि कोसल अञ्ञतरपुरिसआरब्भ

६० दीघा जागरतो रत्ति दीघ सन्तस्स योजन ।
दीघो बालान ससारो सद्धम्म अविजानत ॥ १ ॥

60 Long is the night to him who is without sleep, long is a league to him who is wearied long is the round of birth and death (samsara) to those foolish ones who know not the true law (1)

सावत्थिय (जेतवने) महाकस्सपस्स सद्धिविहारिकमारब्भ

६१ चर चे नाधिगच्छेय्य सेय्य सदिसमत्तनो ।
एकचरिय दल्ह कयिरा नत्थि बाले सहायता ॥ २ ॥

61 If a man sets forth in search of one superior to himself and finding no such

सावत्थिय (जेतवने) उदायित्थेरमारब्भ

६४. यावजीवम्पि चे बालो पण्डित पयिरुपासति ।
न सो धम्म विजानाति दब्बी सूपरस यथा ॥५॥

64 Even if a fool should serve a wise man throughout his life, he will not realise the doctrine (law), just as a ladle savours not the taste of the soup it serves. (5)

सावत्थिय (जेतवने) पावेय्यके भिक्खू आरब्भ

६५ मुहुत्तमपि चे विञ्ञू पण्डित पयिरुपासति ।
खिप्प धम्म विजानाति जिव्हा सूपरस यथा ॥६॥

65 A keen witted man who waits on a wise man even for a brief space will quickly perceive the doctrine (law), just as the tongue detects the taste of soup (6)

राजगहे (वेळुवने) सुप्पबुद्धकुट्ठिमारब्भ

६६. चरन्ति बाला दुम्मेधा अमित्तेनेव अत्तना ।
करोन्ता पापक कम्म य होति कटुकप्फल ॥७॥

one, nay not even his own equal, let him firmly lead a solitary life; let there be no companionship with a fool. (2)

सावत्थियं आनन्दसेट्ठिमारब्भ

६२. 'पुत्तो मत्थि धनमत्थि' इति बालो विहञ्ञति।
अत्ता हि अत्तनो नत्थि कुतो पुत्तो कुतो धनं ॥३॥

62 A fool brings grief on himself with the thought: "This son is mine, this wealth is mine." How can he, if he does not even belong to himself, be the possessor of a son or wealth? (3)

सावत्थियं (जेतवने) द्वे चोरे आरब्भ

६३. यो बालो मञ्ञति बाल्यं पण्डितो वापि तेन सो।
बालो च पण्डितमानी, स वे बालो ति वुच्चति ॥४॥

63. A fool who knows that he is ignorant is to that extent a wise man; but a fool who thinks of himself as wise is indeed a fool. (4)

सावत्थियं (जेतवने) उदायित्थेरमारब्भ

६४. यावजीवम्पि चे बालो पण्डितं पयिरुपासति ।
न सो धम्मं विजानाति दब्बी सूपरसं यथा ॥५॥

64 Even if a fool should serve a wise man throughout his life, he will not realise the doctrine (law), just as a ladle savours not the taste of the soup it serves. . (5)

सावत्थियं (जेतवने) पावेय्यके भिक्खू आरब्भ

६५. मुहुत्तमपि चे विञ्ञू पण्डितं पयिरुपासति ।
खिप्पं धम्मं विजानाति जिव्हा सूपरसं यथा ॥६॥

65 A keen witted man who waits on a wise man even for a brief space will quickly perceive the doctrine (law), just as the tongue detects the taste of soup (6)

राजगहे (वेळुवने) सुप्पबुद्धकुट्ठिमारब्भ

६६ चरन्ति बाला दुम्मेधा अमित्तेनेव अत्तना ।
करोन्ता पापकं कम्मं यं होति कटुकप्फलं ॥७॥

66 Men ignorant and of evil inclination are the enemies of themselves in life for they commit sinful deeds which bear evil fruit (7)

सावत्थिय (जेतवन) एक कस्सकमारब्भ

६७ न त कम्म कत साधु य कत्वा अनुतप्पति ।
यस्स अस्सुमुखो रोद विपाक पटिसेवति ॥ ८ ॥

67 Ill done is that deed for which repentance is due and the consequence of which a man receives in grief and tears (8)

राजगहे (वेळुवने) सुमन मालाकारमारब्भ

६८ तञ्च कम्म कत साधु य कत्वा नानुतप्पति ।
यस्स पतीतो सुमनो विपाक पटिसेवति ॥ ९ ॥

68 Well done is that deed which demands not repentance, and the consequence of which a man receives with a glad and cheerful mind (9)

सावत्थियं (जेतवने) उप्पलवण्णाथेरीवत्थु

६९ मधू व मञ्ञति बालो याव पापं न पच्चति।
यदा च पच्चती पापं अथ बालो दुक्खं निगच्छति॥१०॥

69 A fool thinks an unworthy deed to be sweet as honey just so long as it bears no fruit but when it ripens (into its *Kamma*) he suffers. (10)

राजगहे (वेळुवने) जम्बुकाजीवकवत्थु

७० मासे मासे कुसग्गेन बालो भुञ्जेथ भोजनं।
न सो सङ्खतधम्मानं कलं अग्घति सोळसिं॥११॥

70 Though a fool may eat his food month after month with the tip of the kusa grass, yet will he be not worth one sixteenth part (digit) of those who have truly appraised the doctrine. (11)

राजगहे (वेळुवने) अहिपेतवत्थु

७१ न हि पापं कतं कम्मं सज्जु खीरं व मुच्चति।
डहन्तं बालमन्वेति भस्माछन्नो व पावको॥१२॥

71 An unworthy deed like milk freshly drawn from the cow does not all at once turn sour but smouldering within as a fire covered with ashes it pursues the fool (12)

राजगहे (वेळुवन) सट्ठिकूटपेतमारब्भ

७२ यावदेव अनत्थाय ञत्तं बालस्स जायति ।
हन्ति बालस्स सुक्कंसं मुद्धमस्स विपातयं ॥ १३ ॥

72 Whatsoever consciousness of (superior) knowledge (ñattam) the fool may have leads but to calamity for it cleaveth his head and destroys even his more worthy nature (13)

सावत्थियं (जेतवन) सुधम्मत्थेरमारब्भ

७३–७४ असन्तभावनमिच्छेय्य पुरेक्खारञ्च भिक्खुसु ।
आवासेसु च इस्सरियं पूजा परकुलेसु च ॥१४॥
' ममेव कत मञ्ञन्तु ' गिही पब्बजिता उभो ।

'ममेवातिवसा अस्सु किच्चाकिच्चेसु किस्मिचि'।
इति बालस्स सङ्कप्पो इच्छा मानो च वड्ढति ॥ १५

73,74 If a Bhikkhu should aspire to a false reputation, precedence amongst his fellow Bhikkhus, rulership (issariya) of the Vihara (Buddhist monastery) and regard from other folk, if he should think "Let both householders and Bhikkhus approve my actions, and let them be subject to me in all that is to be done or is not to be done"—so thinking the grasping desire and the pride of a worldly Bhikkhu will wax stronger (14 & 15)

सावत्थियं (जेतवने)　　वनवासिक-तिस्सत्थेरमारब्भ

७५ अञ्ञा हि लाभूपनिसा अञ्ञा निब्बानगामिनी ।
एवमेतं अभिञ्ञाय भिक्खु बुद्धस्स सावको ।
सक्कारं नाभिनन्देय्य विवेकमनुब्रूहये ॥ १६ ॥

75 One *path leads* to worldly gain, but quite another leads to Nibbāna. Let not then the Bhikkhu, the follower of the Buddha, yearn for honour, but let him, on the contrary, develop dispassion (viveka) (16)

[बालवग्गो समत्तो.]

[End of the Canto of the Fool.]

६. पण्डितवग्गो.

VI

THE CANTO OF THE WISE.

सावत्थियं (जेतवने) °राधथेरमारब्भ

७६. निधीनं' व पवत्तारं यं पस्से वज्जदस्सिनं ।
निग्गय्हवादिं मेधाविं तादिसं पण्डितं भजे ।
तादिसं भजमानस्स सेय्यो होति न पापियो ॥१॥

76. It is right to serve a wise and intelligent man, one who shows where treasures lie hid; one who reveals the shortcomings in others and administers reproof (in the Sangha). It were conducive to blessedness, and not an evil, to serve such an one. (1)

सावत्थिय (जेतवने) अस्सजिपुनब्बसुके भिक्खू आरब्भ

७७ ओवदेय्यानुसासेय्य असब्भा च निवारये ।
सतं हि सो पियो होति असतं होति अप्पियो ॥२॥

77 The man who exhorts and ins tructs and who dissuades his fellow man from an unwworthy act, is liked by the righteous and disliked by the unright -eous. (2)

सावत्थिय (जेतवने) छन्नत्थेरमारब्भ

७८ न भजे पापके मित्ते, न भजे पुरिसाधमे ।
भजेथ मित्ते कल्याणे, भजेथ पुरिसुत्तमे ॥३॥

78. It is not right to serve friends who are evil, men who are base, but let a man serve friends who are righteous let him keep company with the best of men. (3)

सावत्थियं (जेतवने) महाकप्पिनथेरमारब्भ

७९ धम्मपीति सुखं सेति विप्पसन्नेन चेतसा ।
अरियप्पवेदिते धम्मे सदा रमति पण्डितो ॥ ४ ॥

79 He who drinks deep of the Dhamma lives happily in every way, having a mind that is serene The wise ever seek delight in the doctrine taught by the noble ones (4)

सावत्थियं (जेतवने) पण्डितसामणेरमारब्भ

उदकं हि नयन्ति नेत्तिका
उसुकारा दमयन्ति (v. l , नमयन्ति) तेजनं ।
दारुं दमयन्ति (v. l , नमयन्ति) तच्छका ।
अत्तानं दमयन्ति पण्डिता ॥ ५ ॥

80 Those who make the channels lead the water wherever it is wanted, fletchers make straight (v l, bend) the arrow by heating, carpenters fashion

(v l, bend) the bow (wood), wise persons entirely subjugate themselves. (5)

सावत्थियं (जेतवने)　　　भद्दियथेरमारब्भ

८१ सेलो यथा एकघनो वातेन न समीरति ।
एवं निन्दापसंसासु न समिञ्जन्ति पण्डिता ॥ ६ ॥

81 As a solid rock is not shaken by a (strong) gale, so wise persons remain unaffected by praise or censure (6)

सावत्थियं (जेतवने)　　　काणमातरमारब्भ

८२ यथा पि रहदो गम्भीरो विप्पसन्नो अनाविलो ।
एवं धम्मानि सुत्वान विप्पसीदन्ति पण्डिता ॥७॥

82 The wise become like unto a deep clear and unpolluted lake, when they hear with satisfaction the doctrines. (7)

सावत्थियं (जेतवने)　　　पञ्चसते भिक्खू आरब्भ

८३ सब्बत्थ वे सप्पुरिसा चजन्ति (v l, वजन्ति)
न कामकामा लपयन्ति सन्तो ।

सुखेन फुट्ठा अथवा दुखेन
न उच्चावच पण्डिता दस्सयन्ति ॥ ८ ॥

83. The righteous abandon their hankering for all that is transitory (v. 1., go everywhere freely); good persons do not murmur, longing for sense-pleasures, wise persons never appear either elated or depressed, when touched by either happiness or suffering. (8)

सावत्थियं (जेतवने)　　धम्मिकथेरमारब्भ

८४. न अत्तहेतु न परस्स हेतु
न पुत्तमिच्छे न धन न रट्ठं ।
न इच्छेय्य अधम्मेन समिद्धिमत्तनो
स सीलवा स पञ्ञवा धम्मिको सिया ॥ ९ ॥

84. Neither for his own sake, nor for the sake of another, will a wise person show longing for a son, for wealth, or for a kingdom. He will not wish for

aggrandisement by unrighteous means Such an one (alone) will be virtuous, wise and righteous (9)

सावत्थिय (जेतवने) धम्मसवनमारब्भ

८५ अप्पका ते मनुस्सेसु ये जना पारगामिनो ।
अथाऽयं इतरा पजा तीरमेवानुधावति ॥ १० ॥

८६ ये च खो सम्मदक्खाते धम्मे धम्मानुवत्तिनो ।
ते जना पारमेस्सन्ति मच्चुधेय्यं सुदुत्तरं ॥ ११ ॥

85, 86 Few among men are those who reach the other shore (*i.e.*, have crossed through), the multitude who remain run up and down the bank on this side, but those persons who live agreeably to the doctrine, which has been well preached, will reach the other shore, having transcended the impassable dominion of the Evil One (*Mara*) (10 & 11)

सावत्थियं (जेतवने) पञ्चसते आगन्तुके आरब्भ

८७. कण्हं धम्मं विप्पहाय, सुक्कं भावेथ पण्डितो ।
ओका अनोकमागम्म विवेके यत्थ दूरमं ॥१२॥

८८ तत्राभिरतिमिच्छेय्य हित्वा कामे अकिञ्चनो ।
परियोदपेय्य अत्तानं चित्तक्लेसेहि पण्डितो ॥ १३ ॥

87, 88 Let the wise abandon an un worthy (lit., dark) way of life and pursue a worthy (lit., white) one Leaving the householder's life, let him enter the home less state and learn to value that desirelessness, which once so irked Leaving behind all sense pleasures and giving up every thing let the wise wash off all depravities of the mind (12 & 13)

८९ येस सम्बोधियङ्गेसु सम्मा चित्तं सुभावितं ।
आदानपटिनिस्सग्गे अनुपादाय ये रता ।
खीणासवा जुतीमन्तो ते लोके परिनिब्बुता ॥१४॥

89 Those whose mind is well grounded in the (seven) factors of enlightenment who find pleasure in complete detach ment by ceasing to cling to anything whose depravities are slain and who there fore shine resplendent have attained unto the ineffable Nibbana (paranibbuta) in this world (14)

[पण्डितवग्गो समत्तो]

[*End of the Canto of the Wise*]

७. अरहन्तवग्गो.

VII

THE CANTO OF THE HOLY ONE

राजगहे (जीवकम्बवने) जीवकं आरब्भ

९० गतद्धिनो विसोकस्स विप्पमुत्तस्स सब्बधि ।
सब्बगन्थप्पहीनस्स परिळाहो न विज्जति ॥ १ ॥

90 Suffering pains not him who hath finished his journey, who is free from grief, who is emancipated in all ways and whose knots are unloosed (1)

राजगहे (वेळुवने) महाकस्सपत्थेरमारब्भ

९१. उय्युञ्जन्ति सतीमन्तो न निकेते रमन्ति ते ।
हंसा व पल्लल हित्वा ओकमोक जहन्ति ते ॥ २ ॥

91 The mindful ever struggle on, they seek to be detached from their place of abode They give up their house and

possessions, even as swans, who desert their pool. (2)

सावत्थियं (जेतवने) बेलट्ठसीसमारब्भ

९२. येसं सन्निचयो नत्थि ये परिञ्ञातभोजना ।
सुञ्ञतो अनिमित्तो च विमोक्खो यस्स गोचरो ।
आकासे' व सकुन्तानं गति तेसं दुरन्नया ॥ ३ ॥

92 Those who have no possessions, who eat their food with the prescribed discrimination, who have reached causeless and unconditioned freedom (vimokkha) through perceiving the emptiness of the transitory—cannot be followed, just as the track of birds in the sky cannot be followed. (3)

राजगहे (वेळुवने) अनुरुद्धथेरमारब्भ

९३ यस्सासवा परिक्खीणा आहारे च अनिस्सितो ।
सुञ्ञतो अनिमित्तो च विमोक्खो यस्स गोचरो ।
आकासे' व सकुन्तानं पदं तस्स दुरन्नयं ॥ ४ ॥

93 Those whose depravities are slain who are indifferent as to food who have realised causeless and unconditioned freedom by reason of understanding the emptiness of the transitory—the destination of these men it is impossible to trace even as is the track of birds in the sky (4)

सावत्थिय (पुब्बाराम) महाकच्चानत्थेरमारब्भ

९४ यस्सिन्द्रियानि समथं गतानि
अस्सा यथा सारथिना सुदन्ता ।
पहीनमानस्स अनासवस्स
देवापि तस्स पिहयन्ति तादिनो ॥ ५ ॥

94 The gods themselves cherish with deep esteem the man who has brought his senses under control like horses well broken in by a charioteer, one who has put away pride and is free from depravities (5)

सावत्थियं (जेतवने) सारिपुत्तथेरमारब्भ

९५. पठवीसमो नो विरुज्झति
इन्दखीलूपमो तादि सुब्बतो ।
रहदो'व अपेतकद्दमो
संसारा न भवन्ति तादिनो ॥ ६ ॥

95 Like the earth he is not troubled, like Indra's bolt (a pillar) the doer of holy works is firm, he is as a lake free from mud. For such an one there is no further round of births and deaths. (6)

सावत्थियं (जेतवने) तिस्सत्थेरसामणेरमारब्भ

९६ सन्तं तस्स मनं होति
सन्ता वाचा च कम्म च ।
सम्मदञ्ञा विमुत्तस्स

repose of one who has attained deliverance by correct knowledge (7)

सावत्थिय (जेतवने) सारिपुत्तथेरमारब्भ

९७ अस्सद्धो अकतञ्ञू च सन्धिच्छेदो च यो नरो।
हतावकासो वन्तासो स वे उत्तमपोरिसो ॥ ८ ॥

97. He, indeed, is the greatest of men who is free from blind faith (credulity), who is the knower of the Uncreated (Nibbāna), who has cut the bonds (of births and deaths) and who has put an end to every occasion (avakasa) (of good and evil), thereby renouncing every desire (8)

सावत्थिय (जेतवने) रेवतथेरमारब्भ

९८. गामे वा यदि वारञ्ञे निन्ने वा यदि वा थले।
यत्थारहन्तो विहरन्ति तं भूमिं रामणेय्यकं ॥ ९ ॥

98 * That spot is delightful where Arhants reside, be it in a village or in a forest, on rising or descending ground, or on the plain (9)

सावत्थियं (जेतवने) अञ्ञतरमित्थिमारब्भ

९९ रमणीयानि अरञ्ञानि यत्थ न रमती जनो
वीतरागा रमिस्सन्ति न ते कामगवेसिनो ॥१०॥

99 Delightful are the forests where the man of the world would find no charm, those, free from lust, find pleasure, for they seek not the allurements of life. (10)

[अरहन्तवग्गो समत्तो.]

[*End of the Canto of the Holy One.*]

* "Ninne" and "thale" can also be taken respectively as "sea" and "dry land"

८. सहस्सवग्गो.

VIII

THE CANTO OF THE THOUSANDS.

राजगहे (वेलुवने) तम्बदाठिकचोरघातकमारब्भ

१००. सहस्समपि चे वाचा अनत्थपदसंहिता ।
एकं अत्थपदं सेय्यो यं सुत्वा उपसम्मति ॥ १ ॥

100. Though a speech consists of a thousand words, if these be lacking in sense, better a single word full of meaning, on hearing which one is at peace. (1)

सावत्थियं (जेतवने) दारुचिरियत्थेरमारब्भ

१०१. सहस्समपि चे गाथा अनत्थपदसंहिता ।
एकं गाथापदं सेय्यो यं सुत्वा उपसम्मति ॥ २ ॥

101. Though a poem consists of a thousand couplets, if these be lacking in

sense better a single couplet (gātha) full of meaning on hearing which one is at peace (2)

सावत्थिय (जेतवने) ○ कुण्डलकेसिमारब्भ

१०२ यो च गाथासत भासे अनत्थपदसहित ।
एक धम्मपद सेय्यो य सुत्वा उपसम्मति ॥ ३ ॥

102 Though one should recite a hundred couplets composed of idle words one single word from the scriptures were better, on hearing which one is at peace (3)

१०३ यो सहस्स सहस्सेन सङ्गामे मानुसे जिन ।
एक च जेय्यमत्तान [illegible] व सङ्गामजुत्तमो ॥ ४ ॥

103 Though one should in battle conquer a thousand men a thousand times he who conquers himself has the more glorious victory (4)

सावत्थियं (जेतवने) अनत्थपुच्छकब्राह्मणमारब्भ

१०४ अत्ता हवे जितं सेय्यो या चायं इतरा पजा
अत्तदन्तस्स पोसस्स निच्चं सञ्ञतचारिनो ॥५॥

१०५. नेव देवो न गन्धब्बो न मारो सह ब्रह्मुना ।
जितं अपजितं कयिरा तथारूपस्स जन्तुनो ॥६॥

104, 105 Victory over oneself is indeed better than victory over others If a man subjugates himself and practises restraint, neither deva nor gandhabba, nay, nor Mara together with Brahma, can undo his victory. (5 & 6)

राजगहे (वेळुवने) सारिपुत्तस्स मातुलब्राह्मणमारब्भ

१०६ मासे मासे सहस्सेन यो यजेथ सतं समं ।
एकं च भावितत्तानं मुहुत्तमपि पूजये ।
सा येव पूजना सेय्यो यञ्चे वस्ससतं हुतं ॥७॥

106 If month after month for an hundred years a man should sacrifice in

charity) a thousand pieces of money if he should pay honour even for a moment to one well grounded (in true knowledge) better is such honour paid than the sacrifices of a hundred years (7)

रानगह (वेळुवन) सारिपुत्तस्स भागिनेय्यमारब्भ

१०७ यो च वस्ससतं जन्तु अग्गिं परिचरे वने ।
एकं च भावितत्तानं मुहुत्तमपि पूजये ।
सा येव पूजना सेय्यो यञ्चे वस्ससतं हुतं ॥ ८ ॥

107 If for a hundred years a man should tend the sacrificial fire in the forest yet should he render honour, even for a moment to one who is grounded (in true knowledge) better the rendering of such honour than the sacrificial offering of a hundred years (8)

राजगहे (वेळुवने) सारिपुत्तस्स महाय्ब्राम्हणमारब्भ

१०८. य किञ्चि यिट्ठं च हुत च लोके ।
सवच्छर यजेथ पुञ्ञपेक्खो ।
सब्बम्पि त न चतुभागमेति ।
अभिवादना उज्जुगतेसु सेय्यो ॥ ९ ॥

108 Whatever is offered as a sacrifice and oblation throughout the year, if it be offered for the sake of gaining merit, its value does not amount to one fourth part. Better is reverence shown to those who are upright. (9)

(दीघलङ्घिक निम्माय) दीघायुकुमारमारब्भ अरञ्ञकुटिम्हि

१०९. अभिवादनसीलिस्स निच्च वुड्ढापचायिनो ।
चत्तारो धम्मा वड्ढन्ति, आयु वण्णो सुख बल ॥ १० ॥

109 Four things increase for one who is full of reverence, and who respects

the aged—life beauty happiness and power (10)

सावात्थय (जेतवन) सकिच्चसामणेरमारब्भ

११० यो च वस्ससत जीवे दुस्सीलो असमाहितो।
एकाह जीवित सेय्यो सीलवन्तस्स झायिनो॥११॥

110 It were better to live one single day in the development of a good life of meditation than live for a hundred years corrupt and of a wandering mind (11)

सावत्थिय (जेतवने) खाणुकोण्डञ्ञत्थेरमारब्भ

१११ यो च वस्ससत जीवे दुप्पञ्ञो असमाहितो।
एकाह जीवित सेय्यो पञ्ञावन्तस्स झायिनो॥१२॥

111 It were better to live one single day in the pursuit of knowledge and meditation than to live a hundred years dull and of a wandering mind (12)

सावत्थियं (जेतवने) सप्पदासत्थेरमारब्भ

११२ यो च वस्ससतं जीवे कुसीतो हीनवीरियो ।
एकाहं जीवितं सेय्यो विरियमारभतो दळ्हं ॥१३॥

112 It were better to live one single day in the commencement of strong endeavour than to live a hundred years in idleness and lassitude. (13)

सावत्थियं (जेतवने) पटाचारिं थेरिमारब्भ

११३ यो च वस्ससतं जीवे अपस्सं उदयब्बयं ।
एकाहं जीवितं सेय्यो पस्सतो उदयब्बयं ॥ १४॥

113 Though one should live for a hundred years taking no note of the origin and cessation of that which is component, better to live one single day regardful of such origin and cessation. (14)

सावत्थिय (जेतवने) किसागोतमिमारब्भ

११४ यो च वस्ससत जीवे अपस्स अमत पद ।
एकाह जीवित सेय्यो पस्सतो अमत पद ॥१५॥

114 *Though one should live for a hundred years without visualising the deathless state (Nibbana), it were better to live one single day in the realisation of the deathless state* (15)

सावत्थिय (जेतवने) बहुपुत्तिकमारब्भ

११५ यो च वस्ससत जीवे अपस्स धम्ममुत्तम ।
एकाह जीवित सेय्यो पस्सतो धम्ममुत्तम ॥ १६ ॥

115 Though one should live for a hundred years blind to the excellent *doctrine*, better to live one single day realising that excellent doctrine. (16)

[सहस्सवग्गो समत्तो]

[*End of the Canto of the Thousands.*]

९. पापवग्गो

IX

THE CANTO OF SIN

सावत्थियं (जेतवने) एकसाटकब्राह्मणत्थेर

११६ अभित्थरेथ कल्याणे पापा चित्तं निवारये ।
दन्धं हि करोतो पुञ्ञं पापस्मिं रमती मनो ॥ १ ॥

116 Let a man make haste to do good let him keep his mind from sin, (for) if a man is slow to do good his mind delights in sin (1)

सावत्थियं (जेतवने) सेय्यसकत्थेरस्स

११७ पापं चे पुरिसो कयिरा न नं कयिरा पुनप्पुनं ।
न तम्हि छन्दं कयिराथ दुक्खो पापस्स उच्चयो ॥ २ ॥

117 If a man commits a sin let him not continue in it let him not seek after evil, (for) suffering is the outcome of wrong doing (2)

सावत्थियं (जेतवने) लाजदेवधीतरमारब्भ

११८ पुञ्ञञ्च पुरिसो कयिरा कयिराथेनं पुनप्पुनं ।
तम्हि छन्दं कयिराथ सुखो पुञ्ञस्स उच्चयो ॥३॥

118 If a man does a good act let him do it again and again let him develop a longing for good happiness is the out come of good deeds. (3)

सावत्थियं (जेतवने) अनाथपिण्डिकमारब्भ

११९ पापो पि पस्सति भद्रं याव पापं न पच्चति ।
यदा च पच्चति पापं अथ पापो पापानि
पस्सति ॥ ४ ॥

119 Even an evil doer sees happiness as long as his evil deed has not ripened but when his evil deed has ripened then does the evil doer visualize his evil deeds (as sin) (4)

१२० भद्रो पि पस्सति पापं याव भद्रं न पच्चति ।
यदा च पच्चति भद्रं अथ भद्रो भद्रानि पस्सति॥ ५॥

120 Even a good man sees as evil his good deeds as long as they have not ripened, but when his good deeds have ripened then the good man visualizes his good deeds (as happiness) (5)

सावत्थिय (जेतवन) असञ्ञतपरिक्खारं भिक्खुमारब्भ

१२१ मावमञ्ञेथ पापस्स 'न मं तं आगमिस्सति'
उदबिन्दुनिपातेन उदकुम्भो पि पूरति ।
पूरति बालो पापस्स थोकथोकं पि आचिनं ॥६॥

121. Think not lightly of sin, saying, "It will not come unto me" even a jar is filled (with water) by the constant falling of drops of water. So does the unwise man, little by little, fill himself with evil. (6)

सावत्थिय (जेतवन) बिळालपादकसट्ठिमारब्भ

१२२ मावमञ्ञेथ पुञ्ञस्स 'न मं तं आगमिस्सति' ।
उदबिन्दुनिपातेन उदकुम्भो पि पूरति ।
पूरति धीरो पुञ्ञस्स थोकं थोकं पि आचिनं ॥ ७ ॥

122 Think not lightly of good saying, It will not come unto me even a jar becomes full with the constant dripping of water So does the wise man little by little fill himself with good (7)

सावत्थिय (जेतवन) महाधनवाणिजमारब्भ

१२३ वाणिजो व भयं मग्गं अप्पसत्थो महद्धनो ।
विसं जीवितुकामो व पापानि परिवज्जये ॥ ८ ॥

123 Even as a merchant who carries much wealth but who is only provided with a small escort, avoids a dangerous road even as one who loves life avoids poison so let a man shun evil. (8)

राजगहे (वेळुवने) कुक्कुटमित्त नेसादमारब्भ

१२४ पाणिम्हि चे वणो नास्स हरेय्य पाणिना विसं ।
नाब्बणं विसमन्वेति नत्थि पापं अकुब्बतो ॥९॥

124 He whose hand is unwounded may touch poison. Poison affects not him who is without a wound so also no sin attaches itself to the man who does no evil. (9)

सावत्थियं (जेतवने) कोक नाम सुनखलुद्दकमारब्भ

१२५. यो अप्पदुट्ठस्स नरस्स दुस्सति ।
सुद्धस्स पोसस्स अनङ्गणस्स ।
तमेव बालं पच्चेति पापं ।
सुखुमो रजो पटिवातं व खित्तो ॥ १० ॥

125 Whosoever offends a man who is harmless, pure and free from unworthy tendencies, on him will the evil fall back, as fine dust tossed against the wind. (10)

१० दण्डवग्गो

X

THE CANTO OF THE ROD

सावत्थिय (जेतवने) छब्बग्गिये भिक्खू आरब्भ

१२९ सब्बे तसन्ति दण्डस्स सब्बे भायन्ति मच्चुनो ।
अत्तानं उपमं कत्वा न हनेय्य न घातये ॥ १ ॥

129 All tremble before the rod, all fear death, putting oneself in the place of another, one should neither strike nor slay (1)

सावत्थिय (जेतवने) छब्बग्गिये भिक्खू आरब्भ

१३० सब्बे तसन्ति दण्डस्स सब्बेसं जीवितं पियं ।
अत्तानं उपमं कत्वा न हनेय्य न घातये ॥ २ ॥

130 All tremble before the rod to all life is dear, putting oneself in the place of another, one should neither strike nor slay (2)

सावत्थिय (जेतवने) सम्बहुले कुमारे आरब्भ

१३१. सुखकामानि भूतानि यो दण्डेन विहिंसति ।
अत्तनो सुखमेसानो पेच्च सो न लभते सुखं ॥३॥

131 Whosoever takes delight in torturing with the rod beings who long for happiness, however desirous of personal pleasure, will not find happiness after death. (3)

१३२. सुखकामानि भूतानि यो दण्डेन न हिंसति ।
अत्तनो सुखमेसानो पेच्च सो लभते सुखं ॥४॥

132 Whosoever takes delight in withholding the rod from beings who long for happiness, however desirous of personal pleasure, will obtain happiness after death. (4)

सावत्थिय (जेतवने) कोण्डधानत्थेरं आरब्भ

१३३ मा वोच फरुसं किञ्चि वुत्ता पटिवदेय्यु तं ।
दुक्खा हि सारम्भकथा पटिदण्डा फुसेय्यु तं॥५॥

133 Speak not harshly to anyone, those thus spoken to will retaliate, for angry words beget suffering and a blow in return may overtake thee (5)

१३४ सचे नेरेसि अत्तानं कसो उपहता यथा ।
एस पत्तो'सि निब्बान सारम्भो ते न विज्जति॥६॥

134 If, like a shattered gong thou hast learnt silence thou hast already reached unto Nibbana (for) there is no anger within thee (6)

सावत्थियं (पुब्बारामे) विसाखादीनं उपासिकानं
उपोसथकम्ममारब्भ

१३५ यथा दण्डेन गोपालो गावो पाचेति
(१. I , पाचात) गोचर ।
एव जरा च मच्चू च आयु पाचेन्ति
(१ I, पाचन्ति) पाणिन ॥ ७ ॥

135 As a cowherd with his staff

drives out his cattle to pasture, so do Old Age and Death drive life from out of men. (7)

राजगहे (वेळुवने) अजगरपेतमारब्भ

१३६. अथ पापानि कम्मानि करं बालो न बुज्झति ।
सेहि कम्मेहि दुम्मेधो अग्गिदड्ढो'व तप्पति॥ ८ ॥

136. When committing evil deeds, the fool does not realise their wickedness, but the evil man is consumed by his own deeds, as if burnt by fire (8)

राजगहे (वेळुवने) महामोग्गल्लानमारब्भ

१३७. यो दण्डेन अदण्डेसु अप्पदुट्ठेसु दुस्सति ।
दसन्नमञ्ञतरं ठानं खिप्पमेव निगच्छति ॥ ९ ॥

137. He who inflicts punishment on those who deserve it not, he who offends those who are innocent—such an one will speedily come to one of these ten states. (9)

१३८ वेदनं फरुसं जानिं सरीरस्स च भेदनं ।
गरुकं वा पि आबाधं चित्तक्खेपं' व पापुणे ॥१०॥

138 He will be visited by intense suffering, or great loss, or injury to the body, or a deep-seated disease, or infirmity of mind, (10)

१३९ राजतो वा उपस्सग्गं अब्भक्खानं' व दारुणं ।
परिक्खयं' व ञातीनं भोगानं' व पभङ्गुनं ॥११॥

139 Or displeasure from the King, or a fearful accusation, or loss of relatives, or destruction of wealth. (11)

१४० अथव'स्स अगारानि अग्गि डय्हति पावको ।
कायस्स भेदा दुप्पञ्ञो निरयं सो'पपज्जति ॥१२॥

140 Or else all-consuming fire will burn his houses. And upon the death of his mortal body that evil person will be born in hell. (12)

सावत्थिय (जेतवने) बहुभण्डिक भिक्खुनारब्भ

१४१ न नग्गचरिया न जटा न पङ्का ।
नानासका थण्डिलसायिका वा ।
रजोजल्लं उक्कुटिकप्पधानं ।
सोधेन्ति मच्चं अवितिण्णकङ्खं ॥ १३ ॥

141 Neither nakedness, nor matted hair, nor dirt, nor fasting (starvation) nor lying on the bare earth, nor besmear ing (the body with dust) nor assuming ascetic postures can purify a man who has not solved his doubts. (13)

सावत्थियं (जेतवने) सन्ततिमहामत्तमारब्भ

१४२ अलङ्कतो चेपि समं चरेय्य
सन्तो दन्तो नियतो ब्रह्मचारी ।
सब्बेसु भूतेसु निधाय दण्डं
सो ब्राह्मणो सो समणो स भिक्खु ॥ १४ ॥

142 Even though a man be richly attired, if he develops tranquillity, is quiet, subdued and restrained, leading a holy life and abstaining from injury to all living beings—he is a Brahman, he is an ascetic, he is a Bhikkhu (14)

सावत्थिय (जेतवने) पिलोतिकत्थेरमारब्भ

१४३. हिरीनिसेधो पुरिसो कोचि लोकस्मि विज्जति ।
यो निन्द अप्पबोधेति अस्सो भद्रो कसा-
मिव ॥ १५ ॥

143. Is there any man in this world so devoid of shame as not to be stung by rebuke or censure, as a self respecting horse will not feel stung only when not touched by the whip? (15)

१४४. अस्सो यथा भद्रो कसा निविट्ठो
आतापिनो संवेगिनो भवाथ ।

सद्धाय सीलेन च विरियेन च
समाधिना धम्मविनिच्छयेन च ।
सम्पन्नविज्जाचरणा परिस्सता ।
जहिस्सथ दुक्खमिदं अनप्पकं ॥ १६ ॥

144 As a well trained horse touched by the whip, be ye ardent and repentant. Get yourselves rid of this vast suffering by becoming possessed of perfect knowledge, by acts of faith, good conduct, exertion, meditation, investigation into the truth, and enlightened consciousness. (16)

सावत्थियं (जेतवने)   सुखसामणेरवत्थु

१४५ उदकं हि नयन्ति नेत्तिका
उसुकारा दमयन्ति (? , नमयन्ति) तेजनं ॥
दारुं दमयन्ति (? , नमयन्ति) तच्छका ।
अत्तानं दमयन्ति सुब्बता ॥ १७ ॥

145 Those who irrigate the fields direct the water fletchers straighten (v.l., bend) the arrow shaft carpenters fashion (v l, bend) wood, those who fulfil noble vows control themselves (17)

[दण्डवग्गो समत्तो]

[*End of the Canto of the Rod*]

११ जरावग्गो.

XI

THE CANTO OF OLD AGE.

सावत्थियं (जेतवने) विसाखायसहायिकायो आरब्भ

१४६ को नु (v. l., किं नु) हासो? किमानन्दो? निच्चं पज्जलिते सति ।
अन्धकारेन ओनद्धा पदीपं न गवेसथ? ॥ १ ॥

146 What boots it to laugh, why jubilation, while everything is burning? When surrounded by darkness, do ye not seek for light? (1)

राजगहे (वेळुवने) सिरिमं आरब्भ

१४७ पस्स चित्तकतं बिम्बं अरुकायं समुस्सितं ।
आतुरं बहुसङ्कप्पं यस्स नत्थि धुवं ठिति ॥ २ ॥

147 Behold this variegated figure, this mass of corruption stuck together,

sickly full of idle thoughts and having no permanent existence (2)

सावत्थियं (जेतवने)　　उत्तरथेरिमारब्भ

१४८ परिजिण्णमिद रूप रोगनेळं (v l , रोगनिड्ड) पभङ्गुन ।
मिज्जति पूतिस-दहो मरणन्त हि जीवित ॥ ३ ॥

148 This form (of matter) decays It is a harbourer of corruption and is fragile this mass of corruption disin tegrates for life ends in death. (3)

सावत्थियं (जेतवन)　　सम्बहुले अधिमानिके भिक्खू आरब्भ

१४९ यानि मानि अपत्थानि अलाबूनेव सारद ।
कापोतकानि अट्ठीनि तानि दिस्वान का रति ? ॥४॥

149 These bleached bones are like unto gourds cast away in the nutumn,

what pleasure is there in looking at them ? (4)

सावत्थियं (जेतवने) रूपनन्दाथेरिमारब्भ

१५० अट्ठीनं नगरं कतं मंसलोहितलेपनं ।
यत्थ जरा च मच्चु च मानो मक्खो च
ओहितो ॥ ५ ॥

150 It (this form) is a city fort made up of bones plastered with flesh and blood wherein concealed lurk old age, death pride and deceit. (5)

सावत्थियं (जेतवने) मल्लिकं देविमारब्भ

१५१ जीरन्ति वे राजरथा सुचित्ता
अथो सरीरं पि जरं उपेति ।
सतञ्च धम्मो न जरमुपेति
सन्तो हवे सब्भि पवेदयन्ति ॥ ६ ॥

151 The gaily painted chariots of kings wear out, so also does the body

wear out But the Law of the Good wears not away thus do the wise proclaim to the wise (6)

सावत्थिय (जेतवने) लालुदायित्थेरमारब्भ

१५२ अप्पस्सुता'यं पुरिसो बलिबद्दो'व जीरति ।
मंसानि तस्स वड्ढन्ति पञ्ञा तस्स न वड्ढति ॥७॥

152 *The man of little learning goes through life like an ox his flesh increases but his wisdom does not.* (7)

2 आनन्दत्थेरस्स उदानगाथावचनं

१५३ अनेकजातिसंसारं सन्धाविस्सं अनिब्बिसं ।
गहकारकं गवेसन्तो दुक्खा जाति पुनप्पुनं ॥ ८ ॥

१५४ गहकारक ! दिट्ठो'सि पुन गेहं न काहसि ।
सब्बा ते फासुका भग्गा गहकूटं विसङ्खतं ।
विसङ्खारगतं चित्तं तण्हानं खयमज्झगा ॥ ९ ॥

search of the maker of this tabernacle— and painful is the round of births But now, O Builder of the Tabernacle, I have seen thee, never again shalt thou build me a house. All the rafters are broken and the ridge-pole is broken asunder, and the mind at rest in Nibbāna has passed beyond grasping desires. (8 & 9)

बाराणसियं (इसिपतने) महाधनसेट्ठिपुत्तमारब्भ

१५५. अचरित्वा ब्रह्मचरियं अलद्धा योब्बने धनं ।
जिण्णकोञ्चा'व झायन्ति खीणमच्छे व पल्लले
॥ १० ॥

155 Those who have not lived a disciplined life, who have not acquired wealth in the days of their youth, perish like worn out herons dying in a pond from which all fish have fled (10)

१५६. अचरित्वा ब्रम्हचरिय अलद्धा योब्बने धन ।
सेन्ति चापातिखीणा व पुराणानि अनुत्थुन ॥११॥

156 Those who have not lived a disciplined life who have not acquired wealth in the days of their youth lie like broken arrow shafts grieving after the past (11)

[जरावग्गो समत्तो]

[*End of the Canto of Old Age*]

१२. अत्तवग्गो.

XII

THE CANTO OF THE SELF.

भेसकळावने　　　　बोधिराजकुमारमारब्भ

१५७ अत्तानं चे पियं जञ्ञा रक्खेय्य नं सुरक्खितं ।
तिण्णमञ्ञतरं यामं पटिजग्गेय्य पण्डितो ॥१॥

157. If a man should hold himself dear, then let him ever guard his self and watch it well. Let a wise man keep himself wakeful during one of the three watches (of the night)　(1)

सावत्थियं (जेतवने)　　　　उपनन्दसक्यपुत्तमारब्भ

१५८ अत्तानमेव पठमं पतिरूपे निवेसये ।
अथञ्ञमनुसासेय्य न किलिस्सेय्य पण्डितो ॥ २ ॥

158 Let each man direct himself first to a suitable calling in life, and then let

१५६ अचरित्वा ब्रह्मचरियं अलद्धा योब्बने धन ।
सन्ति चापातिखीणा व पुराणानि अनुत्थुन ॥११॥

156 Those who have not lived a disciplined life who have not acquired wealth in the days of their youth lie like broken arrow shafts, grieving after the past. (11)

[जरावग्गो समत्तो]

[*End of the Canto of Old Age*]

१२. अत्तवग्गो

XII

THE CANTO OF THE SELF

भेसकळावने　　　　बोधिराजकुमारमारब्भ

१५७ अत्तानं चे पियं जञ्ञा रक्खेय्य नं सुरक्खितं ।
तिण्णं अञ्ञतरं यामं पटिजग्गेय्य पण्डितो ॥१॥

157 If a man should hold himself dear, then let him ever guard his self and watch it well Let a wise man keep himself wakeful during one of the three watches (of the night)　　(I)

सावत्थियं (जेतवने)　　　　उपनन्द-सक्यपुत्तमारब्भ

१५८ अत्तानमेव पठमं पतिरूपे निवेसये ।
अथञ्ञमनुसासेय्य न किलिस्सेय्य पण्डितो ॥ २ ॥

158 Let each man direct himself first to a suitable calling in life and then let

him instruct others. Thus a wise man will be free from worry (2)

सावत्थियं (जेतवने) पधानिकतिस्सथेरमारब्भ

१५९ अत्तानञ्चे तथा कयिरा यथञ्ञमनुसासति ।
सुदन्तो वत दमेथ अत्ता हि किर दुद्दमो ॥ ३ ॥

159 Let each man make of himself that which he instructs others to be Himself well controlled he may control others Very difficult to subdue is the self (3)

सावत्थियं (जेतवने) कुमारकस्सपथेरमातरमारब्भ

१६० अत्ता हि अत्तनो नाथो को हि नाथो परो सिया ?
अत्तना हि सुदन्तेन नाथं लभति दुल्लभं ॥ ४ ॥

160 Self is the Lord of self what higher Lord could there be ? When a man subdues well his self he will have found a Lord very difficult to find (4)

सावत्थियं (जेतवने)　　एक उपासकमारब्भ

१६१. अत्तना व कतं पापं अत्तजं अत्तसम्भवं ।
अभिमत्थति दुम्मेधं वजिरं व अस्ममयं मणिं ॥५॥

161 The evil done by oneself, begotten of oneself, sprung from oneself, crushes the wicked man as a diamond (vajira) crushes a hard precious stone.
(5)

राजगहे (वेळुवने)　　देवदत्तमारब्भ

१६२ यस्स अच्चन्तदुस्सील्यं मालुवा सालमिवोत्थतं ।
करोति सो तथत्तानं यथा नं इच्छती दिसो ॥६॥

162 He, whose very evil nature has completely entangled him as a Maluvā creeper entwines a sāla tree, makes of himself that which his enemy would have him.
(6)

turned his gaze on the good, however greater, of another Once a man has realised wherein his own good lies, let him apply himself thereto with diligence. (10)

[अत्तवग्गो समत्तो.]

[*End of the Canto of the Self.*]

१३. लोकवग्गो

XIII

THE CANTO OF THE WORLD

सावत्थिय (जेतवने) अञ्ञतर दहरभिक्खुमारब्भ

१६७ हीनं धम्मं न सेवेय्य पमादेन न संवसे ।
मिच्छादिट्ठिं न सेवेय्य न सिया लोकवड्ढनो ॥ १ ॥

167 Let none follow an ignoble rule of life (dhamma), nor live heedlessly, let none follow a false view nor add to the number of the worlds he has to sojourn in (rounds of birth) (1)

कपिलवत्थुस्मिं (निग्रोधारामे) भगवतो पितरमारब्भ

१६८. उत्तिट्ठे नप्पमज्जेय्य धम्मं सुचरितं चरे ।
धम्मचारी सुखं सेति अस्मिं लोके परम्हि च ॥ २ ॥

168 Let a man rouse himself, (and) not be heedless, let him follow the

doctrine of a good life The righteous rests happily in this world and the next (2)

१६९ धम्मं चरे सुचरितं न नं दुच्चरितं चरे ।
धम्मचारी सुखं सेति अस्मिं लोके परम्हि च ॥ ३ ॥

169 Let a man follow the doctrine of a good life not that of an evil life The righteous rests happily in this world and the next (3)

सावत्थियं (जेतवने) पञ्चसते विपस्सके भिक्खू आरब्भ

१७० यथा बुब्बुळकं पस्से यथा पस्से मरीचिकं ।
एवं लोकं अवेक्खन्तं मच्चुराजा न पस्सति ॥ ४ ॥

170 The King of Death does not see him who looks upon the world as one would regard a bubble (of water) or a mirage (4)

राजगहे (वेळुवने) अभयराजकुमारमारब्भ

१७१ एथ पस्सथिमं लोकं चित्तं राजरथूपमं ।
यत्थ बाला विसीदन्ति नत्थि सङ्गो विजानतं ॥ ५ ॥

171 Come, look on this world (corporeal body) as a many-coloured chariot of State, wherein the foolish sink themselves, but on which the discerning cease to depend (5)

सावत्थिय (जेतवने) सम्मज्जनथेरमारब्भ

१७२ यो पुब्बे च पमज्जित्वा पच्छा सो नप्पमज्जति ।
सोमं लोकं पभासेति अब्भा मुत्तो व चन्दिमा ॥ ६ ॥

172 He who formerly lived recklessly but afterwards refrains from such a way of life, brightens the world, as the moon when freed from clouds (6)

सावत्थियं (जेतवने)   अङ्गुलिमालत्थेरमारब्भ

१७३ यस्स पापं कतं कम्मं कुसलेन पिधीयति
(v l, पिधिय्यति)
सो'मं लोकं पभासेति अब्भा मुत्तो व चन्दिमा॥ ७॥

173 He whose evil deeds are covered (v l closed in) by good ones brightens up this world as the moon when freed from clouds. (7)

आलवियं (अग्गाळवे चेतिये) पेसकारधीतरमारब्भ

१७४ अन्धभूतो (v l, अन्धीभूतो) अयं लोको
तनुके'त्थ विपस्सति।
सकुणो (v l, सकुन्तो) जालमुत्तो व अप्पो
सग्गाय गच्छति॥ ८॥

174 The world is wrapt in darkness. Few be they who can see therein few be those who as birds escaped from the net go to heaven. (8)

सावत्थिय (जेतवने) तिंसभिक्खू आरब्भ

१७५ हंसादिच्चपथे यन्ति आकासे यन्ति इद्धिया ।
नीयन्ति धीरा लोकम्हा जेत्वा मारं
सवाहनं (v l , सवाहिनिं) ॥ ९ ॥

175 Swans fly through the sky through the air they go by reason of their supernormal power the wise when they have overcome the Evil One (Mara) and his elephant (v l along with his forces) are removed from out this vortex (the world) (9)

सावत्थिय (जेतवने) चिञ्चमाणविकमारब्भ

१७६ एकं धम्मं अतीतस्स मुसावादिस्स जन्तुनो ।
वितिण्णपरलोकस्स नत्थि पापं अकारियं ॥ १० ॥

176 A man who has broken a rule of life who speaks what is not true and who has abandoned consideration of another

higher world, for such an one there is no sin which he will not commit (10)

सावत्थियं (जेतवने) असदिसदानमारब्भ

१७७ न वे कदरिया देवलोकं वजन्ति
बाला हवे न प्पसंसन्ति दानं ।
धीरो च (v. l., व) दानं अनुमोदमानो
तेनेव सो होति सुखी परत्थ ॥ ११ ॥

177 The niggardly do not go to the world of the gods. The fool alone does not applaud charity The wise (v. l., the wise alone) rejoicing in charity thereby attain happiness in the other world (11)

सावत्थियं (जेतवने) अनाथपिण्डिकस्स पुत्तमारब्भ

१७८. पथव्या एकरज्जेन सग्गस्स गमनेन वा ।
सब्बलोकाधिपच्चेन सोतापत्तिफलं वरं ॥ १२ ॥

178 The fruit of the Sotāpatti Path (the first Path of sanctification) is far

better than universal sovereignty over the earth, better than going to heaven or being ruler of all the worlds (universe) (12)

[लोकवग्गो समत्तो]

[*End of the Canto of the World*]

१४. बुद्धवग्गो

XIV

THE CANTO OF THE ENLIGHTENED ONES

उरुवेलाय (बोधिमण्डे) मारधीतरो आरब्भ
(v 1, मागन्दियमारब्भ)

१७९ यस्स जितं नावजीयति
जितमस्स नो याति कोचि लोके ।
तं बुद्धमनन्तगोचरं
अपदं केन पदेन नेस्सथ ? ॥ १ ॥

179 By what track can you lead away the One who is Enlightened, infinite in knowledge, trackless, him whose conquest cannot become a failure, whose victory none in the world can equal ? (1)

१८०. यस्स जालिनी विसत्तिका
तण्हा नत्थि कुहिञ्चि नेतवे ।
तं बुद्धमनन्तगोचरं
अपदं केन पदेन नेस्सथ ? ॥ २ ॥

180. By what track can you lead away the One who is Enlightened, infinite in knowledge, trackless,—he whom no entangling and poisonous craving can lead anywhere? (2)

सङ्कस्सनगरद्वारे　　बहू देवमनुस्से आरब्भ

१८१. ये झानपसुता धीरा नेक्खम्मूपसमे रता ।
देवा पि तेसं पिहयन्ति सम्बुद्धानं सतीमतं ॥ ३ ॥

181. *Even the gods aspire towards* those who are enlightened and mindful, who are wise and devoted in meditation, who take delight in desirelessness and tranquillity. (3)

बाराणसिय एरकपत्त नागराजमारब्भ

१८२ किच्छो मनुस्सपटिलाभो किच्छं मच्चान जीवित ।
किच्छ सद्धम्मसवण किच्छो बुद्धानमुप्पादो ॥४॥

182 Difficult it is to obtain birth as a human being, difficult is the life of mortals, difficult is the hearing of the true doctrine, difficult is the birth of the Buddhas (4)

सावत्थिय (जेतवने) आनन्दत्थेरस्स पञ्हमारब्भ

१८३ सब्बपापस्स अकरण कुसलस्स उपसम्पदा ।
सचित्तपरियोदपन एतं बुद्धान सासनं ॥ ५ ॥

183 Abstention from all evil, doing of good, purification of one's thought—this is the doctrine of the Buddhas. (5)

१८४ खन्ती परमं तपो तितिक्खा
निब्बानं परमं वदन्ति बुद्धा ।

न हि पब्बजितो परूपघाती
न समणो होति परं विहेठयन्तो ॥ ६ ॥

184. "Patience is the greatest penance; long-suffering the highest Nibbāna," so declare the Buddhas. No recluse (pabbajita) is the man who strikes another, nor is he a Bhikkhu (samana) who does harm to another. (6)

१८५. अनूपवादो अनूपघातो पातिमोक्खे च संवरो।
मत्तञ्ञुता च भत्तस्मिं पन्तञ्च
(v. l., सन्तञ्च) सयनासनं
अधिचित्ते च आयोगो एतं बुद्धान सासनं ॥ ७ ॥

185. Not to slander, not to injure, to live restrained by Patimōkkha rules, moderate in food, having one's resting place in a borderland or in a far off place (v. l, in seclusion), devotion to mental

culture (ayoga)—this is the doctrine of the Buddhas (7)

सावत्थियं (जेतवने) अनभिरतिं भिक्खुमारब्भ

१८६ न कहापणवस्सेन तित्ति कामेसु विज्जति ।
'अप्पस्सादा (v l , अप्पसादा) दुक्खा कामा'
इति विञ्ञाय पण्डितो ॥ ८ ॥

१८७ अपि दिब्बेसु कामेसु रतिं सो नाधिगच्छति ।
तण्हक्खयरतो होति सम्मासम्बुद्धसावको ॥ ९ ॥

186 187 The pleasures of the senses are not satisfied even by a shower of gold coins the wise man on realizing that sensual pleasures have little relish (v l disturb placidity) but entail much suffering, takes no delight in them—nay not even in celestial pleasures The disciple of the Fully Enlightened One takes joy in the destruction of craving (8 & 9)

सावत्थियं (जेतवने)　　अग्गिदत्त पुरोहितमारब्भ

१८८. बहु (v.l., बहू) वे सरणं यन्ति पब्बतानि वनानि च ।
आरामरुक्खचेत्यानि मनुस्सा भयतज्जिता ॥ १० ॥

१८९. नेतं खो सरणं खेमं नेतं सरणमुत्तमं ।
नेतं सरणमागम्म सब्बदुक्खा पमुच्चति ॥ ११ ॥

188, 189. People when threatened by fear (v l, many people) seek for refuge in many places—mountains, forests, groves, trees, or shrines, but such are not safe refuges, not the securest refuge. Not by resorting to any of these is a man freed from all suffering　　(10 & 11)

१९०. यो च बुद्धञ्च धम्मञ्च सङ्घञ्च सरणं गतो ।
चत्तारि अरियसच्चानि सम्मप्पञ्ञाय पस्सति ॥ १२ ॥

१९१. दुक्खं दुक्खसमुप्पादं दुक्खस्स च अतिक्कमं ।
अरियं अट्ठ (v. l, चट्ठ) ङ्गिकं मग्गं दुक्खूपसमगामिनं ॥ १३ ॥

१९२ एतं खो सरणं खेमं एतं सरणमुत्तमं ।
एतं सरणमागम्म सब्बदुक्खा पमुच्चति ॥ १४ ॥

190,191,192 . Whosoever seeks refuge in the Buddha the Doctrine and the Order, and with correct understanding visualizes the Four Noble Truths—*viz.*, Suffering, The Origin of Suffering, The Cessation of Suffering (and) The Noble Eightfold Path that leads to sorrow's ceasing—this is a secure resort, this is the safest refuge By taking such refuge a man is freed from all pain (12, 13 & 14)

सावत्थियं (जेतवने) आनन्दथेरस्स पञ्हमारब्भ

१९३ दुल्लभो पुरिसाजञ्ञो न सो सब्बत्थ जायति ।
यत्थ सो जायती धीरो तं कुलं सुखमेधति ॥ १५ ॥

193 A man of noble birth is rare to find, he is not born in every place, (but)

where such a man of excellent knowledge is born his family attains happiness. (15)

सावत्थिय (जेतवने) सम्बहुले भिक्खू आरब्भ

१९४ सुखो बुद्धानमुप्पादो सुखा सद्धम्मदेसना ।
सुखा सङ्घस्स सामग्गी समग्गानं तपो सुखो ॥१६

194 Happy is the birth of the Buddhas, pleasant the preaching of the true doctrine, blessed is the single mindedness of the Order (Sangha), such united spiritual effort constitutes blessedness (16)

(चारिक चरमाने) कस्सपबुद्धस्स सुवण्णचेतियमारब्भ

१९५ पूजारहे पूजयतो बुद्धे यदि व सावके ।
पपञ्चसमतिक्कन्ते तिण्णसोकपरिद्दवे ॥ १७ ॥

१९६ ते तादिसे पूजयतो निब्बुते अकुतोभये ।
न सक्का पुञ्ञं सङ्खातुं इमेत्तमपि केनचि ॥१८॥

195,196 He who pays reverence to those to whom reverence is due, whether

to the Buddha or his disciples—men who have passed beyond craving and wrong views (papanca) and have crossed over the stream of griefs and fears,—he who pays homage to such worthy men, who have obtained Nibbana and are free from fear, his merit is immeasurable (17 & 18)

[बुद्धवग्गो समत्तो.]

[*End of the Canto of the Enlightened Ones*]

१५. सुखवग्गो.

XV

THE CANTO OF HAPPINESS.

सक्कनगरे. ञातके आरब्भ (कलहवूपसमनत्थ)

१९७ सुसुख वत जीवाम वेरिनेसु अवेरिनो ।
वेरिनेसु मनुस्सेसु विहराम अवेरिनो ॥ १ ॥

197. Let us, then, free from hate, live happily among those who hate; among men filled with hatred, let us dwell free from hatred (1)

१९८ सुसुख वत जीवाम आतुरेसु अनातुरा ।
आतुरेसु मनुस्सेसु विहराम अनातुरा ॥ २ ॥

198 Let us, then, free from ailments, live happily among those who are ailing; among men afflicted with ailments, let us dwell free from ailments. (2)

१९९ सुसुखं वत जीवाम उस्सुकेसु अनुस्सुका ।
उस्सुकेसु मनुस्सेसु विहराम अनुस्सुका ॥ ३ ॥

199 Let us then free from lust, live happily among those who are filled with lust among the lustful let us dwell free from lust (3)

पञ्चसालाय (ब्राह्मणगामे) मारमारब्भ

२०० सुसुखं वत जीवाम येसं नो नत्थि किञ्चनं
पीतिभक्खा भविस्साम देवा आभस्सरा यथा ॥ ४ ॥

200 Let us, then, live happily, we who own nothing can call nothing our own, let us be like the Shining Ones (Ābhassara gods) who are nourished on love (piti) (4)

सावत्थियं (जेतवने) कोसलरञ्ञो पराजयमारब्भ

२०१ जयं वेरं पसवति दुक्खं सेति पराजितो ।
उपसन्तो सुखं सेति हित्वा जयपराजयं ॥ ५ ॥

201 Victory breeds hatred, for the vanquished is stricken with suffering, but the tranquil man lives in happiness, disregarding both victory and defeat (5)

सावत्थिय (जेतवने)　　अञ्ञतरं कुलदारिकमारब्भ

२०२ नत्थि रागसमो अग्गि नत्थि दोससमो कलि ।
नत्थि खन्धसमा (v l , खन्धादिसा)
दुक्खा नत्थि सन्तिपरं सुखं ॥ ६ ॥

202 There is no fire like that of lust, there is no (moral) breach like that of ill will there is no suffering like that of existence through the Five Groups (khandhas), there is no bliss like the Highest Peace (Nibbana) (6)

आळविय　　एकं उपासकमारब्भ

२०३ जिघच्छा परमा रोगा सङ्खारा परमा दुखा ।
एतं ञत्वा यथाभूतं निब्बानं परमं सुखं ॥ ७ ॥

203 Hunger is the worst of diseases the elements of being (sankhāra), being the worst suffering He who knows this truly (realises) that Nibbana is the highest bliss (7)

सावत्थिय (जेतवने) पसेनदिकोसलमारब्भ

२०४ आरोग्यपरमा लाभा सन्तुट्ठी परमं धनं ।
विस्सासपरमा (v l विस्सास परमा) ञाति
निब्बानं परमं सुखं ॥ ८ ॥

204 Health is the greatest acquisition contentment the greatest wealth, confidence is the best of relatives, Nibbāna is the highest happiness (8)

वेसालिय अञ्ञतरं भिक्खुमारब्भ

२०५ पविवेकरसं पीत्वा रसं उपसमस्स च ।
निद्दरो होति निप्पापो धम्मपीतिरसं पिवं ॥ ९ ॥

205 He who has enjoyed the flavour of solitude and the sweetness of tranquil-

lity is unperturbed and free from sin as he drinks in the sweetness of devotion for the doctrines (9)

वेळुवगामे   सक्कमारब्भ

२०६ साधु (v l , साहु) दस्सनमरियानं सन्निवासो सदा सुखो ।
अदस्सनेन बालानं निच्चमेव सुखी सिया ॥ १० ॥

206 It is a good (v l blessed) thing to see the Noble Ones, to live with them is ever happiness A man will be surely always happy if he escapes the sight of fools (10)

२०७ बालसङ्गतचारी हि दीघमद्धान सोचति ।
दुक्खो बालेहि संवासो अमित्तेनेव सब्बदा ॥
धीरो च सुखसंवासो ञातीनं व समागमो ॥ ११ ॥

207. He who walks in the company of a fool experiences grief for a long time (for) the company of fools ever brings on

suffering, as does the company of an enemy The company of the wise brings happiness, like meeting with kinsfolk (11)

तस्मा हि

२०८ धीरञ्च पञ्ञञ्च बहुस्सुतञ्च ।
धोरय्हसीलं वतवन्तमरियं ।
तं तादिसं सप्पुरिसं सुमेधं ।
भजेथ नक्खत्तपथं व चन्दिमा ॥ १२ ॥

208 *Therefore* (*let a man follow*) the steadfast, the wise, the learned, one pre-eminent in character (Arhat), the fulfiller of vows and the noble man Let such a man, good and intelligent, be followed, even as the moon follows the path of the stars (sky). (12)

[सुखवग्गो समत्तो.]

[*End of the Canto of Happiness.*]

१६. पियवग्गो.

XVI

THE CANTO OF THE PLEASANT.

२०९. सावत्थियं (जेतवने) तयो पब्बजिते आरब्भ
अयोगे युञ्जमत्तानं योगस्मिं च अयोजयं ।
अत्थं हित्वा पियग्गाही पिहे (v. l., पिहेत '
सानुयोगिनं) त्थानुयोगिनं ॥ १ ॥

209. He who gives himself solely to sensual pleasures, which are unbefitting, and does not devote himself to (the pursuit of) higher knowledge, thereby abandons his own good by grasping at what is pleasant to him; and envies him who has devoted himself to the pursuit of the higher knowledge. (1)

२१०. मा पियेहि समागञ्छि अप्पियेहि कुदाचनं ।
पियानं अदस्सनं दुक्खं अप्पियानञ्च दस्सनं ॥२॥

210 Never associate yourself with what is pleasant, much less with what is unpleasing (for) absence of the sight of what is dear causes suffering so also is it painful to see that which is not dear (2)

२११ तस्मा पियं न कयिराथ पियापायो हि पापको ।
गन्था तेसं न विज्जन्ति येसं नत्थि पियाप्पियं॥२॥

211 Therefore regard nothing as dear, for the loss of what is dear is painful Those who have transcended what is dear or what is distasteful have untied their knots. (3)

सावत्थियं (जेतवन)　　अञ्ञतरं कुटुम्बिकमारब्भ

२१२. पियतो जायती सोको पियतो जायती भयं ।
पियतो विप्पमुत्तस्स नत्थि सोको कुतो भयं ? ॥४॥

212 Grief arises from the thought of what is dear, fear is provoked by the thought of what is dear But there is no

grief for him who has transcended the thought of what is dear whence then, can there come fear? (4)

सावत्थियं (जेतवने) विसाखमुपासिकमारब्भ

२१३ पेमतो जायती सोको पेमतो जायती भयं ।
पेमतो विप्पमुत्तस्स नत्थि सोको कुतो भयं ? ॥५॥

213 From affection is born grief from affection fear is begotten There is no grief for him who is freed from affection whence then can there come fear? (5)

वेसालियं (कूटागारसालायं) लिच्छवीआरब्भ

२१४ रतिया जायती सोको रतिया जायती भयं ।
रतिया विप्पमुत्तस्स नत्थि सोको कुतो भयं ? ॥६॥

214 From attachment to sensual pleasures is born grief, from this attachment fear is begotten There is no grief

for him who is freed from attachment to sensual pleasures, whence, then, can there come fear ? (6)

सावत्थियं (जेतवने) अनित्थिगन्धकुमारमारब्भ

२१५ कामतो जायती सोको कामतो जायती भयं ।
कामतो विप्पमुत्तस्स नत्थि सोको कुतो भयं ? ॥७॥

215 From love is born grief, from love fear is begotten There is no grief for him who is freed from love, whence, then, can there come fear ? (7)

सावत्थियं (जेतवने) अञ्ञतरं ब्राह्मणमारब्भ

२१६. तण्हाय जायती सोको तण्हाय जायती भयं ।
तण्हाय विप्पमुत्तस्स नत्थि सोको कुतो भयं ? ॥८॥

216 From craving is born grief, from craving fear is begotten There is no grief for him who is freed from craving: whence, then, can there come fear ? (8)

राजगहे (वेळुवने) पञ्चसतदारके आरब्भ

२१७ सीलदस्सनसम्पन्नं धम्मट्ठं सच्चवादिनं ।
अत्तनो कम्म कुब्बानं तं जनो कुरुते पियं ॥ ९ ॥

217 Men hold hum dear, who is possessed of character and right vision who is righteous who speaks the truth and who does his duty (9)

सावत्थियं (जेतवने) एकं अनागामित्थेरमारब्भ

२१८ छन्दजातो अनक्खाते मनसा च फुटो सिया ।
कामेसु च अप्पटिबद्धचित्तो उद्धंसोतो ति
वुच्चति ॥ १० ॥

218 He who strives for the Ineffable (Nibbāna) who is of awakened con sciousness and whose mind is detached from the pleasures of the senses—is called "One who has gone up-stream" (10)

इसिपतने (मिगदाये) नन्दियमारब्भ

२१९ चिरप्पवासिं पुरिसं दूरतो सोत्थिमागतं ।
ञातिमित्ता सुहज्जा च अभिनन्दन्ति आगतं ॥११॥

२२० तथेव कतपुञ्ञम्पि अस्मालोका परं गतं ।
पुञ्ञानि पटिगण्हन्ति पियं ञाती व आगतं ॥१२॥

219,220 Just as a man who has lived long abroad is met on his safe return from afar by kinsmen friends and welcoming companions who come to greet him, so is the doer of good deeds, when he passes from this world to the next, welcomed by his good deeds as a dear kinsman returned home (11 & 12)

[पियवग्गो समत्तो]

[*End of the Canto of the Pleasant*]

१७ कोधवग्गो
XVII
THE CANTO OF ANGER

कपिलवत्थुस्मिं (निग्रोधाराम) रोहिणिं खत्तियकञ्ञमारब्भ

२२१ कोधं जहे विप्पजहेय्य मानं
संयोजनं सब्बमतिक्कमेय्य ।
तं नामरूपस्मिं असज्जमानं
अकिञ्चनं नानुपतन्ति दुक्खा ॥ १ ॥

221 Let a man abandon anger, let him root out conceit let him overcome all fetters. No sufferings overtake him, who clings neither to name nor to form *and who possesses nothing* (1)

आळविय (अग्गाळवे चेतिये) अञ्ञतरं भिक्खुमारब्भ

२२२ यो वे उप्पतितं कोधं रथं भन्तं व धारये
(v. l., वारये) ।
तमहं सारथिं ब्रूमि रस्मिग्गाहो इतरो जनो ॥ २ ॥

222 He who controls (v.l. puts away) his anger when aroused like a chariot out of its track (or that is rolling) him I call a charioteer Others but hold the reins (2)

राजगहे (वेळुवने)   उत्तर उपासिकमारब्भ

२२३ अक्कोधन जिने कोधं असाधुं साधुना जिने ।
जिने कदरियं दानेन सच्चेनालिकवादिनं ॥ ३ ॥

223 Let a man conquer anger by absence of anger wickedness by absence of wickedness, miserliness by liberality and a liar by truth (3)

सावत्थियं (जेतवने) महामोग्गल्लानत्थेरस्स पञ्हमारब्भ

२२४ सच्चं भणे न कुज्झेय्य दज्जा अप्पम्पि याचितो ।
एतेहि तीहि ठानेहि गच्छे देवान सन्तिके ॥ ४ ॥

224 Let a man speak truth and abstain from anger let him give even though it be but little to him who begs.

By these three means (causes) he shall draw near unto the gods (4)

साकेतस्मिं अञ्जनवनभिक्खू आरब्भ

२२५. अहिंसका ये मुनयो निच्चं कायेन संवुता ।
ते यन्ति अच्चुतं ठानं यत्थ गन्त्वा न सोचरे ॥ ५ ॥

225 Those sages who are without violence, and who are ever controlled in body, attain to the eternal Abode (Nibbāna), where having gone a man is freed from sorrow. (5)

राजगहे (गिज्झकूटे) पुण्णदासिमारब्भ

२२६ सदा जागरमानानं अहोरत्तानुसिक्खिनं ।
निब्बानं अधिमुत्तानं अत्थं गच्छन्ति आसवा ॥ ६ ॥

226. Depravities vanish from those who are ever wakeful, who discipline themselves day and night, who are bent towards the attainment of Nibbāna (6)

who stands wholly praised or utterly condemned. (8)

२२९ यञ्चे विञ्ञू पसंसन्ति अनुविच्च सुवे सुवे ।
अच्छिन्नवुत्तिं (v. l, अच्छिद्दवुत्तिं) मेधाविं
पञ्ञासीलसमाहितं ॥ ९ ॥

२३० नेक्खं (v. l, निक्खं) जम्बोनदस्सेव को तं
निन्दितुमरहति ? ।
देवापि नं पसंसन्ति ब्रह्मुना पि पसंसितो ॥१०॥

सावत्थियं (जेतवने) अतुल नाम उपासकमारब्भ

२२७ पोराणमेत अतुल ! नेत अज्जतनामिव ।
निन्दन्ति तुण्हिमासीनं निन्दन्ति बहुभाणिनं ।
मितभाणिनम्पि निन्दन्ति, नत्थि लोके अनिन्दितो ॥ ७ ॥

227. O, Atula! This is an old rule—not just a rule of to-day —"They blame him who sits silent, they blame him who speaks much, they even blame him who speaks little" There is none in this world who is not blamed (7)

२२८ न चाहु नच भविस्सति (v 1, हेस्सति) न चेतरहि विज्जति ।
एकन्तं निन्दितो पोसो एकन्तं वा पसंसितो ॥८॥

228 There never was, there never will be, nor does there now exist a being

who stands wholly praised or utterly condemned (8)

२२९ यञ्चे विञ्ञू पसंसन्ति अनुविच्च सुवे सुवे ।
अच्छिन्नवुत्तिं (v. l, अच्छिद्दवुत्तिं) मेधाविं
पञ्ञासीलसमाहितं ॥ ९ ॥
२३० नेक्खं (v. l, निक्खं) जम्बोनदस्सेव को तं
निन्दितुमरहति ? ।
देवापि नं पसंसन्ति ब्रह्मुना पि पसंसितो ॥१०॥

229, 230 If the wise of fully awakened consciousness (anuvicca) daily continue to praise one who is intelligent and of uniformly good life (v l, a life without moral delinquency), one who is endowed with insight and of a pure life—who then would dare to censure such a man, who is like unto a coin of Jambunada (purest) gold? Even the gods praise such a man, even by Brahmā is he praised (9 & 10)

राजगहे (वेळुवने) छब्बग्गिय भिक्खू आरब्भ

२३१ कायप्पकोप रक्खेय्य कायेन सवुतो सिया
कायदुच्चरित हित्वा कायेन सुचरित चरे ॥११॥

231 Let a man guard himself against the ebullitions of his body let him be well controlled in body (and) having renounced his evil deeds let him dwell in purity therein (11)

२३२ वचीपकोप रक्खेय्य वाचाय सवुतो सिया
वचीदुच्चरित हित्वा वाचाय सुचरित चरे ॥१२॥

232 Let a man guard himself against the ebullitions of his speech let him be well-controlled in his tongue (and) having renounced evil speech let him dwell in purity therein (12)

२३३ मनोपकोप रक्खेय्य मनसा सवुतो सिया ।
मनोदुच्चरितं हित्वा मनसा सुचरित चरे ॥ १३ ॥

233 Let a man guard himself against the ebullitions of the mind let him be well-controlled in mind (and) having renounced the evils of the mind let him dwell in purity therein. (13)

२३४ कायेन संवुता धीरा अथो वाचाय संवुता ।
मनसा संवुता धीरा, ते वे सुपरिसंवुता ॥ १४ ॥

234 Well-controlled indeed are those wise men who have mastery over the body the tongue and the mind (14)

[कोधवग्गो समत्तो]

[*End of the Canto of Anger*]

१८ मलवग्गो

XVIII

THE CANTO OF IMPURITY

सावत्थियं (जेतवने)   एकं गोघातकपुत्तमारब्भ

२३५ पण्डुपलासो व दानि सि ।
यमपुरिसा पि च ते उपट्ठिता ॥
उय्योगमुखे च तिट्ठसि ।
पाथेय्यम्पि च ते न विज्जति ॥ १ ॥

235 Thou art now as a withered leaf the messengers of Death (Yama) have drawn near to thee thou art on the point of departure and thou hast not even provisions for thy journey (1)

२३६ सो करोहि दीपमत्तनो ।
खिप्पं वायम पण्डितो भव ।

निद्धन्तमलो अनङ्गणो ।
दिब्बं अरियभूमिमेहिसि ॥ २ ॥
(v.l ,-भूमिमुपेहिसि)

236. Make (of) thyself an island, be instant in thy endeavour, be wise When thy moral impurities are blown away and thou art freed from sinful bent, then shalt thou go to the heaven world of the Elect (Anyas). (2)

२३७. उपनीतवयो च दानि' सि ।
सम्पयातो' सि यमस्स सन्तिके ।
वासो पि च ते नत्थि अन्तरा ।
पाथेय्यम्पि च ते न विज्जति ॥ ३ ॥

237. Thy life has now drawn to a close: thou hast come into the presence of Death; there is no rest house on the way, (and) thou hast not even provision for thy journey. (3)

२३८. सो करोहि दीपमत्तनो ।
खिप्प वायम पण्डितो भव ।
निद्धन्तमलो अनङ्गणो ।
न पुन जातिजर उपेहिसि ॥ ४ ॥

238 Make (of) thyself an island, be instant in thy endeavour, be wise When thy impurities are blown away and thou art freed from sinful bent, thou shalt no more come again into birth and old age (4)

सावत्थियं (जेतवने) अञ्ञतर ब्राम्हणमारब्भ

२३९ अनुपुब्बेन मेधावी थोकं थोकं खणे खणे ।
कम्मारो रजतस्सेव निद्धमे मलमत्तनो ॥ [illegible] ॥

239. One by one, little by little, ever and anon, should a wise man blow away his impurities, even as a smith blows away the impurities of silver (5)

सावत्थियं (जेतवने) तिस्सत्थेरमारब्भ

२४० अयसा व मलं समुट्ठितं । तदुट्ठाय तमेव खादति ।
एवं अतिधोनचारिनं । सक (v l , सानि)
कम्मानि नयन्ति दुग्गतिं ॥ ६ ॥

240 As the rust sprung therefrom corrodes straightway the very iron itself, so do the evil deeds of evil-doers (lit., evil transgressors) bring them into an evil state (6)

सावत्थियं (जेतवने) लालुदायित्थेरमारब्भ

२४१ असज्झायमला मन्ता । अनुट्ठानमला घरा ।
मलं वण्णस्स कोसज्जं । पमादो रक्खतो मलं ॥ ७ ॥

241 Non-repetition is the corroder of the sacred texts, non repair is the canker of a (good) house, sloth is the blemish of beauty, and heedlessness the taint of the watchman (7)

राजगहे (वेळुवने)   अञ्ञतरं कुलपुत्तमारब्भ

२४२ मलित्थिया दुच्चरितं । मच्छेरं ददतो मलं ।
मला वे पापका धम्मा । अस्मिं लोके परम्हि च ॥८॥

242 An unchaste life is the blot on a woman miserliness the shortcoming of the liberal minded unworthy tendencies are the root of evil in this world and the next. (8)

२४३ ततो मला मलतरं । अविज्जा परमं मलं ।
एतं मलं पहत्वान । निम्मला होथ भिक्खवो ॥९॥

243 But worst of all stains is the stain of ignorance O Bhikkhus! Wipe off that stain and become stainless. (9)

सावत्थियं (जेतवने)   चूळसारिं सद्धिविहारिकमारब्भ

२४४ सुजीवं अहिरीकेन काकसूरेन धंसिना ।
पक्खन्दिना पगब्भेन संकिलिट्ठेन जीवितं ॥ १० ॥

244. Very easy is life for a man who is shameless, impudent as a crow, one who sacrifices the interests of all, who indulges in excesses, is boastful and leads a corrupt life. (10)

२४५. हिरीमता च दुज्जीवं निच्चं सुचिगवेसिना ।
अलीनेन' प्पगब्भेन सुद्धाजीवेन पस्सता ॥ ११ ॥

245. Very hard is life for a man who is modest, seeking always that which is pure, active (free from a dull life), polite, one who walks in the ways of chastity and is of clear vision (11)

सावत्थियं (जेतवने) पञ्च उपासके आरब्भ

२४६. यो पाणमतिपातेति मुसावादञ्च भासति ।
लोके अदिन्नमादियति परदारञ्च गच्छति ॥१२॥

२४७. सुरामेरयपानञ्च यो नरो अनुयुञ्जति ।
इधेवमेसो लोकस्मिं मूलं खनति अत्तनो ॥१३॥

246 247 He who destroys life who speaks untruth, who takes in this world that which is not given to him who consorts with another man's wife, who is addicted to intoxicating drinks, (surā meraya)—such a man digs his own grave even in this world (12 & 13)

२४८ एवं भो पुरिस, जानाहि पापधम्मा असञ्ञता।
मा तं लोभो अधम्मो च चिरं दुक्खाय रन्धयुं ॥ १४ ॥

248 Thus O Man learn that the evil minded are the unrestrained, let not greediness and an ill lived life bring thee to suffering (lit. cook for thee long suffering) (14)

सावत्थियं (जेतवने) तिस्सदहरमारब्भ

२४९ ददाति वे यथासद्धं यथापसादनं जनो।
तत्थ यो मङ्कु भवति परेसं पानभोजने।
न सो दिवा वा रत्तिं वा समाधिमधिगच्छति ॥१५॥

249 Men are charitable according to their faith or pleasure; he who frets because food and drink are given to others will not attain to peace of mind, either by day or by night. (15)

२५०. यस्स चेतं समुच्छिन्नं मूलघच्चं समूहतं ।
स वे दिवा वा रत्तिं वा समाधिमधिगच्छति ॥१६॥

250 (But) he in whom such unworthy feeling is utterly absent, having been destroyed root and branch, alone attains to peace of mind both by day and by night. (16)

सावत्थियं (जेतवने)   पञ्चउपासके आरब्भ

२५१ नत्थि रागसमो अग्गि नत्थि दोससमो गहो ।
नत्थि मोहसमं जालं नत्थि तण्हासमा नदी ॥१७॥

251 There is no fire like unto lust, there is no strangling grip like unto hatred; there is no ensnaring net like unto

infatuation there is no river torrent like unto craving (17)

भद्दिये नगरे (जातियावने) मेण्डकसेट्ठिमारब्भ

२५२ सुदस्सं वज्जमञ्ञेसं अत्तनो पन दुद्दसं ।
परेसं हि सो वज्जानि ओपुणाति (v l, ओपुनाति) यथाभुसं ।
अत्तनो पन छादेति कलिं व कितवो सठो ॥१८॥

252 Very easy is it to discover flaws in others but very difficult to see one s own One winnows the shortcomings of others like chaff but one covers his own as a dishonest gambler covers a losing throw (18)

सावत्थियं (जेतवने) उज्झानसञ्ञिं थेरमारब्भ

२५३ परवज्जानुपस्सिस्स निच्चं उज्झानसञ्ञिनो ।
आसवा तस्स वड्ढन्ति आरा सो आसवक्खया ॥ १९ ॥

253 He who is given to finding the faults in others, who is ever conscious of and irritated by them, will multiply his own depravities. Such an one is far from the eradication of his own depravities

(19)

कुसिनाराय

(मल्लानं उपवत्तने सालवने)   सुभद्दं परिब्बाजकमारब्भ

२५४. आकासे व पदं नत्थि समणो नत्थि बाहिरे।

पपञ्चाभिरता पजा निप्पपञ्चा तथागता ॥२०॥

254 There is no path through the sky No one in the outside world can be a recluse (samana) The world takes delight in craving and false views, the Buddhas (Tathāgata) are freed therefrom.

(20)

२५५. आकासे व पदं नत्थि समणो नत्थि बाहिरे।

सङ्खारा सस्सता नत्थि नत्थि बुद्धानमिञ्जितं ॥२१॥

255 There is no path through the sky No one in the outside world can be a recluse (samana) The elements of being are not eternal, but the Buddhas remain without variableness. (21)

[मलवग्गो समत्तो]

[*End of the Canto of Impurity*]

१९. धम्मट्ठवग्गो.

XIX

THE CANTO OF THE RIGHTEOUS.

सावत्थियं (जेतवने)   विनिच्छयमहामत्ते आरब्भ

२५६. न तेन होति धम्मट्ठो येनत्थं सहसा (v. 1, साहसा) नये ।
यो च अत्थं अनत्थञ्च उभो निच्छेय्य पण्डितो ॥

२५७. असाहसेन धम्मेन समेन नयती परे ।
धम्मस्स गुत्तो मेधावी धम्मट्ठो ति पवुच्चति ॥२॥

256, 257. A man is not just if he decides a cause according to his whim (v. l., arbitrarily), the wise man investigates both the right and the wrong, acts with consideration and leads others with justice and impartiality. He who is the Guardian of the Law and intelligent is called "*The Righteous*". (1 & 2)

सावत्थियं (जेतवने) छब्बग्गिये आरब्भ

२५८ न तेन पण्डितो होति यावता बहु भासति ।
खेमी अवेरी अभयो पण्डितो ति पवुच्चति ॥ ३ ॥

258 A man is not wise because he speaks much he is called '*The Wise*' who is patient free from hatred and fearless (3)

सावत्थियं (जेतवने) एकुदानत्थेरमारब्भ

२५९ न तावता धम्मधरो यावता बहु भासति ।
यो च अप्पम्पि सुत्वान धम्मं कायेन पस्सति ।
स वे धम्मधरो होति यो धम्मं नप्पमज्जति ॥४॥

259. A man is not a custodian of the Law because he speaks much, (but) he who having studied the Law only a little, yet can visualize it in himself, is called "*The Custodian of the Law,*" for he is not negligent therein (4)

सावत्थियं (जेतवने) लकुण्टकभद्दियत्थेरमारब्भ

२६०. न तेन थेरो सो होति येनस्स पलितं सिरो।
परिपक्को वयो तस्स मोघजिण्णो ति वुच्चति ॥ ५ ॥

260 A man is not an Elder among the Bhikkhus because his hair is gray, he may be ripe in years yet is he called "*The Fruitless-Old*" (5)

२६१ यम्हि सच्चञ्च धम्मो च अहिंसा संयमो दमो।
स वे वन्तमलो धीरो थेरो ति पवुच्चति ॥ ६ ॥

261. (But) he in whom there dwell truth, righteousness, non violence self restraint and control—such a wise man, having cast away all impurity, is called "*An Elder*" among the Bhikkhus. (6)

सावत्थियं (जेतवने) सम्बहुले भिक्खू आरब्भ

२६२. न वाक्करणमत्तेन वण्णपोक्खरताय वा।
साधुरूपो नरो होति इस्सुकी मच्छरी सठो ॥ ७ ॥

२६३ यस्स चेत समुच्छिन्न मूलघच्च समूहत ।
स वन्तदोसो मेधावी साधुरूपो ति वुच्चति ॥८॥

262, 263 Merely because he is a fine speaker or of fresh complexion a man who is envious, jealous and deceitful is not a good Sadhu but he in whom these faults are uprooted and utterly destroyed he who is intelligent and is empty of all ill will—such an one is called *The Good'*
(7 & 8)

सावत्थियं हत्थकमारब्भ

२६४ न मुण्डकेन समणो अब्बतो अलिकं भणं ।
इच्छालोभसमापन्नो समणो किं भविस्सति ? ॥९॥

264 No tonsure can make an ascetic of one who is undisciplined by vows and given to lying Can one who is overcome by desire and cupidity be an ascetic ? (9)

२६५. यो च समेति पापानि अणु थूलानि सब्बसो ।
समितत्ता हि पापानं समणो ति पवुच्चति ॥ १०॥

265 He who overcomes entirely all sins small or great, is called '*The Ascetic* because he is the conqueror of all sins. (10)

सावत्थिय (जेतवने) अञ्ञतरं ब्राह्मणमारब्भ

२६६ न तेन भिक्खु सो होती यावता भिक्खते परे ।
विस्सं धम्मं समादाय भिक्खु होति न तावता ११

२६७ योध पुञ्ञञ्च पापञ्च बाहित्वा ब्रह्मचरियवा ।
सङ्खाय लोके चरति स वे भिक्खू ति वुच्चति १२

266, 267 A man is not a Bhikkhu because he begs alms from others, he who merely outwardly adopts all forms (vissam dhammam) is not on that account a Bhikkhu He is in reality called '*The Bhikkhu*' who in this world has cast out both merit and demerit, who lives a life of purity, and who, with full realisation, walks in this world (11 & 12)

सावत्थिय (जेतवने) तित्थिये आरब्भ

२६८ न मोनेन मुनी होती मूळ्हरूपो अविद्दसु ।
यो च तुलं व पग्गय्ह वरमादाय पण्डितो ॥१३॥

२६९ पापानि परिवज्जेति स मुनी तेन सो मुनि ।
यो मुनाति उभो लोके मुनी तेन पवुच्चति ॥१४॥

268 269 A man is not called a Sage (Muni) because of his silence, if he be dull and ignorant withal (but) he who holding as it were a balance accepts only the good and rejects the evil is a Sage and he is a Sage by reason of this. He who reflects wisely on both the worlds is "*The Sage*" (13 & 14)

सावत्थियं (जेतवने) अरियं बालिसिकमारब्भ

२७० न तेन अरियो होति येन पाणानि हिंसति ।
अहिंसा सब्बपाणानं अरियो ति पवुच्चति ॥१५॥

270 A man is not a Noble (Arhat) if he injures living creatures, non violence

with regard to all life constitutes a man as "*The Noble*". (15)

सावत्थियं (जेतवने) बहू सीलादिसम्पन्ने भिक्खू आरब्भ

२७१. न सीलब्बतमत्तेन बाहुसच्चेन वा पुन।
अथवा समाधिलाभेन विवित्तसयनेन वा ॥१६॥

२७२. फुसामि नेक्खम्मसुखं अपुथुज्जनसेवितं ।
भिक्खु विस्सासमापादि अप्पत्तो आसवक्खयं १७

271, 272 Not merely by moral precepts and observances (holy vows), nor yet by much learning, neither by the attainment of meditation on the abstract, nor even by a life of seclusion and solitude, do I win the bliss of Release which is not to be attained by ordinary men O Bhikkhu, rest not till thou dost attain to the extinction of all depravities. (16 & 17)

[धम्मट्ठवग्गो समत्तो.]

[*End of the Canto of the Righteous.*]

२० मग्गवग्गो

XX
THE CANTO OF THE PATH

सावत्थियं (जेतवन) पञ्चसत भिक्खू आरब्भ

२७३ मग्गानट्ठङ्गिको सेट्ठो सच्चान चतुरो पदा।
विरागो सेट्ठो धम्मान द्विपदानञ्च चक्खुमा ॥ १ ॥

273 Of all Paths the Eightfold Path is the best of Truths the Four Words are the best of states (of consciousness) freedom from desire is the best (and) of men he who is a seer is the best (1)

२७४ ' एसो व मग्गो नत्थ'ञ्ञो दस्सनस्स विसुद्धिया।
एतम्हि तुम्हे पटिपज्जथ मारस्सेत पमाचनं
(` 1 , पमोहनं) ॥ २ ॥

274 This is the Path, and there is none other for purity of vision. Enter ye

this Path, for it gives freedom from Mara. (2)

२७५ " एतम्हि तुम्हे पटिपन्ना दुक्खस्सन्त करिस्सथ ।
अक्खातो वे मया मग्गो अञ्ञाय सल्लसन्थन
(v l, कन्तन) ॥ ३ ॥

275 If you travel on this Path you will put an end to your suffering, this Path have I preached ever since I knew the arrow of suffering (3)

२७६ " तुम्हेहि किच्चमातप्प अक्खातारो तथागता ।
पटिपन्ना पमोक्खन्ति झायिनो मारबन्धना " ॥४॥

276 You yourself must put forth exertion, for the Buddhas (Tathagatā) are but signposts those who have entered the Path and are meditative will be liberated from the bonds of Mara. (4)

सावत्थिय (जेतवने)　　पञ्चसते भिक्खू आरब्भ

२७७ 'सब्बे सङ्खारा अनिच्चा'ति यदा पञ्ञाय पस्सति
अथ निब्बिन्दती दुक्खे एस मग्गो विसुद्धिया ॥५॥

277 'Impermanent are all component things' He who perceives this with insight becomes thereby immediately unmoved by suffering This is the Path of Purity Supreme (5)

२७८ "सब्बे सङ्खारा दुक्खा" ति यदा पञ्ञाय पस्सति ।
अथ निब्बिन्दती दुक्खे एस मग्गो विसुद्धिया ॥६॥

278 'Involved in suffering are all component things.' He who perceives this with insight becomes thereby immediately unmoved by suffering This is the Path of Purity Supreme (6)

२७९ "सब्बे धम्मा अनत्ता" ति यदा पञ्ञाय पस्सति ।
अथ निब्बिन्दती दुक्खे एस मग्गो विसुद्धिया ॥७॥

279 "Unsubstantial (anatta) are all component things. He who perceives this with insight becomes thereby immediately unmoved by suffering This is the Path of Purity Supreme (7)

सावत्थी (जेतवन) पधानकम्मिकतिस्सत्थेरमारब्भ

२८० उट्ठानकालम्हि अनुट्ठहानो
युवा बली आलसियं उपेतो ।
संसन्न (पा०, असम्पन्न) सङ्कप्पमनो कुसीतो
पञ्ञाय मग्गं अलसो न विन्दति ॥ ८ ॥

280 He who does not rise when it is time to rise although young and strong is given over to indolence and possesses a mind full of idle thoughts (Sansanna) (v 1 mind devoid of good thoughts) and inactive, such a lazy man finds not the Path of Insight (8)

राजगहे (वेळुवने) सूकरपेतमारब्भ

२८१ वाचानुरक्खी मनसा सुसंवुतो
कायेन च अकुसलं न कयिरा ।
एते तयो कम्मपथे विसोधये
आराधये मग्गं इसिप्पवेदितं ॥ ९ ॥

281 Guard ye your speech clothe ye well your mind and do no wrong with the body these are the avenues of action which should be first purified and then one should try to get the Path taught by the sages (of old) (9)

सावत्थियं (जेतवने) पोठिलं नाम थेरमारब्भ

२८२ योगा वे जायती भूरि अयोगा भूरिसङ्खयो
एतं द्वेधापथं ञत्वा भवाय विभवाय च ।
तथत्तानं निवेसेय्य यथा भूरि पवड्ढति ॥ १० ॥

282 From contemplation (yoga) springs wisdom (bhuri) from lack of it

the decay of wisdom. On perceiving these two roads, one leading to prosperity, the other to adversity, let a man bend his steps toward that one which will increase his wisdom. (10)

सावत्थियं (जेतवने) सम्बहुले महल्लके भिक्खू आरब्भ

२८३. "वनं छिन्दथ मा रुक्खं वनतो जायती भयं
छेत्वा वनञ्च वनथञ्च निब्बना होथ
भिक्खवो" ॥ ११ ॥

283 Cut down the whole forest (lust), not one tree only (a single thought of lust), from the forest springs fear Cut down the tall trees and clear the under growth (realm of lustful consciousness) and be free, O Bhikkhus, from the forest (lust free—i.e., attain Nibbana) (11)

२८४. याव हि वनथो न छिज्जति
अणुमत्तो पि नरस्स नारिसु ।

पटिबद्धमनो व ताव सो
वच्छो खीरपको व मातरि ॥ १२ ॥

284 (For) as long as even the slight est thought of lust of a man towards woman remains undestroyed so long ■ his mind fettered even as the sucking calf is bound to its mother (12)

सावत्थियं (जेतवने) सुवण्णकारथेरमारब्भ

२८५ उच्छिन्द सिनेहमत्तनो
कुमुदं सारदिकं व पाणिना ।
सन्तिमग्गमेव ब्रूहय
निब्बानं सुगतेन देसितं ॥ १३ ॥

285 Cut off the love of self, as one would pluck an autumnal lotus with one s hand, and then resort to the Path of

Peace, the Nibbana taught by the Sugata.* (13)

सत्था (जेतवने) महाधनवाणिजवत्थु

२८६. "इध वस्सं वसिस्सामि इध हेमन्तगिम्हिसु"।
इति बालो विचिन्तेति अन्तरायं न बुज्झति ॥ १४ ॥

286 "Here shall I pass the monsoon here shall I dwell during winter and summer" Thus reflects the fool but knows not the dangers to his life (14)

सत्था (जेतवने) किसागोतमीवत्थु

२८७ तं पुत्तपसुसम्मत्तं ब्यासत्तमनसं नरं।
सुत्तं गामं महोघोव मच्चु आदाय गच्छति ॥१५॥

287 Death will capture and bear away that man whose mind is intoxicated

* *Sugata*, literally "gone to a happy state" here "The Blissful One," a common epithet of the Buddha.

with his attachment to his sons and cattle, even as a flood will sweep away a sleeping hamlet (15)

सावत्थियं (जेतवने) पटाचारिमारब्भ

२८८ न सन्ति पुत्ता ताणाय न पिता ना पि बन्धवा।
अन्तकेनाधिपन्नस्स नत्थि ञातीसु ताणता ॥१६॥

२८९ एतमत्थवसं ञत्वा पण्डितो सीलसंवुतो।
निब्बानगमनं मग्गं खिप्पमेव विसोधये ॥ १७॥

288 289 Sons afford no refuge, nor father nor kinsmen, there is no refuge to be found in kinsmen when one is over taken by death Recognizing that they are of no avail, the wise man protected by a virtuous life, should straightway clear the Path, leading to Nibbana (16 & 17)

[मग्गवग्गो समत्तो]

[*End of the Canto of the Path.*]

२१. पकिण्णकवग्गो

XXI
THE CANTO
OF THE MISCELLANEOUS

राजगहे (वळुवने) अत्तनो पुब्बकम्ममारब्भ

२९० मत्ता सुखपरिच्चागा पस्से चे विपुलं सुखं ।
चजे मत्तासुखं धीरो सम्पस्सं विपुलं सुखं ॥१॥

290 If by renouncing some little pleasure a wise man can derive abundant pleasure let him renounce his little pleasure in view of the abounding bliss. (1)

सावत्थियं (जेतवने) कुक्कुटअण्डखादिकमारब्भ

२९१ परदुक्खूपधा (दा) नेन यो अत्तान (v l, अत्तनो) सुखमिच्छति ।
वेरसंसग्गसंसट्ठो वेरा सो न पमुच्चति ॥ २ ॥

291 He who looks for his own happiness (v l, to his own pleasure) by causing

suffering to others is not freed from hatred, but is still entangled in the meshes of hatred (2)

भद्दियनगरे (जातियावने) भद्दिये भिक्खू आरब्भ

२९२ यं हि किच्चं अपविद्धं अकिच्चं पन कयिरति ।
उन्नळानं पमत्तानं तेसं वड्ढन्ति आसवा ॥ ३ ॥

292. That which ought to be done is left undone, that which ought not to be done, however, is done Thus do the depravities of the arrogant and heedless increase (3)

२९३. येसञ्च सुसमारद्धा निच्चं कायगतासति ।
अकिच्चं ते न सेवन्ति किच्चे सातच्चकारिनो ।
सतानं सम्पजानानं अत्थं गच्छन्ति आसवा ॥ ४॥

293 Those (however) who have ever well applied themselves to meditation on the body never resort to an unworthy

act such constantly continue to do their duty The depravities of those who are mindful and wakeful disappear (4)

भासितं (जेतवन) लकुण्टकभद्दिय थेरमारब्भ

२९४ मातरं पितरं हन्त्वा राजानो द्वे च खत्तिये ।
रट्ठं सानुचरं हन्त्वा अनीघो याति ब्राह्मणो ॥५॥

294 On killing a mother and a father two kings of the warrior race on destroying a kingdom with its inhabitants, a Brahmana goes sinless (5)

[On destroying craving (Tanha), egoism (Asmimana) the two extreme heresies of annihilation or eternal existence (uccheda and sassata), with the attending sixty two wrong views and the entire realm (rattha) of the twelve seats of consciousness (ayatanani) —a Bhikkhu who has shut out evil thoughts (Brāhmana) becomes free from suffering] (5)

२९५ मातर पितर हन्त्वा राजानो द्वे च सोत्थिये ।
वय्यग्घपञ्चमं हन्त्वा अनीघो याति ब्राम्हणो ॥६॥

295 On killing a mother and a father two Brahmana kings and an eminent man as the fifth a Brahmana goes sinless. (6)

[On destroying craving (Tanha) egoism (Asmimana) the two extreme heresies, with the tigers of obstructions (nivaranani) as the fifth a Bhikkhu who has shut out evil thoughts (Brahmana) becomes free from suffering] (6)

राजगहे (वेळुवने) दारुसाकटिकपुत्तमारब्भ

२९६ सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येसं दिवा च रत्तो च निच्चं बुद्धगतासति ॥७॥

296 The disciples of Gotama are ever well enlightened and wide awake (as) their attention is constantly by day and night set on the Buddha. (7)

२९७ सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येस दिवा च रत्तो च निच्चं धम्मगतासति ॥८॥

297 The disciples of Gotama are ever well-enlightened and wide awake, (as) their attention is constantly by day and night set on the law (Dhamma) (8)

२९८ सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येस दिवा च रत्तो च निच्चं सङ्घगतासति ॥ ९ ॥

298 The disciples of Gotama are ever well-enlightened and wide awake, (as) their attention is constantly by day and night *set on the Brotherhood (Sangha)* (9)

२९९ सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येस दिवा च रत्तो च निच्चं कायगता सति ॥१०॥

299 The disciples of Gotama are ever well-enlightened and wide awake, (as) their attention is constantly by day and night set on the body (kāya) (10)

३०० सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येस दिवा च रत्तो च अहिंसाय रतो मनो ॥११॥

300 *The disciples of Gotama are ever well-enlightened and wide awake* (as) *their minds constantly by day and night seek pleasure in non violence (ahimsa)* (11)

३०१ सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येस दिवा च रत्तो च भावनाय रतो मनो ॥१२॥

302 Hard is it to find pleasure in the strict life of the recluse equally hard and fraught with suffering is life in the household To associate with those who are not our equals brings pain suffering follows him who has entered the vortex of life and death Let no man so wander, let him not hurl himself into suffering (13)

सावत्थियं (जेतवने) चित्तगहपतिमारब्भ

३०३ सद्धो सीलेन सम्पन्नो यसो भोगसमप्पितो ।
यं यं पदेसं भजति तत्थ तत्थेव पूजितो ॥१४॥

303 Wheresoever goeth a man who is endowed with faith of exemplary life and possessed of fame and wealth there he is honoured (14)

सावत्थियं (जेतवने) अनाथपिण्डिकस्स धीतरमारब्भ

३०४ दूरे सन्तो पकासेन्ति हिमवन्तो व पब्बतो ।

३०० सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येसं दिवा च रत्तो च अहिंसाय रतो मनो ॥११॥

300 The disciples of Gotama are ever well-enlightened and wide awake (as) their minds constantly by day and night seek *pleasure in non violence* (ahimsa) (11)

३०१ सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येसं दिवा च रत्तो च भावनाय रतो मनो ॥१२॥

301 The disciples of Gotama are ever well enlightened and wide awake, (as) their minds constantly by day and night seek pleasure in meditation (bhāvanā) (12)

वेसालियं (महावने) अञ्ञतरं वज्जिपुत्तकभिक्खुं

३०२ दुप्पब्बज्जं दुरभिरमं दुरावासा घरा दुखा ।
दुक्खो असमानसंवासो दुक्खानुपतितद्धगू ।
तस्मा न चद्धगू सिया न च दुक्खानुपतितो
(सिया) ॥ १३ ॥

302. Hard is it to find pleasure in the strict life of the recluse, equally hard and fraught with suffering is life in the household. To associate with those who are not our equals brings pain, suffering follows him who has entered the vortex of life and death Let no man so wander; let him not hurl himself into suffering (13)

सावत्थियं (जेतवने) चित्तगहपतिमारब्भ

३०३ सद्धो सीलेन सम्पन्नो यसो भोगसमप्पितो ।
यं यं पदेसं भजति तत्थ तत्थे'व पूजितो ॥१४॥

303 Wheresoever goeth a man who is endowed with faith, of exemplary life and possessed of fame and wealth, there he is honoured (14)

सावत्थियं (जेतवने) अनाथपिण्डिकस्स धीतरमारब्भ

३०४. दूरे सन्तो पकासेन्ति हिमवन्तो व पब्बतो ।

असन्तेत्थ न दिस्सन्ति रत्तिं खित्ता सरा यथा
॥ १५ ॥

304 The good shine from afar like the Himalayan range, while those lacking in virtue vanish unseen, as arrows shot in a dark night (15)

सावत्थियं (जेतवने) एकविहारित्थेरमारब्भ

३०५ एकासनं एकसेय्यं एको चरं अतन्दितो।
एको दमयमत्तान वनन्ते रमितो सिया ॥ १६ ॥

305. He who uses but a solitary seat and a single sleeping couch, dwelling and sojourning alone without languor and struggling to subdue himself, will find pleasure in the outskirts of the forest. (16)

[पकिण्णकवग्गो समत्तो]

[End of the Canto of the Miscellaneous]

२२ निरयवग्गो.

XXII

THE CANTO OF HELL.

सावत्थिय (जेतवने) सुन्दरीपरिब्बाजिकमारब्भ

३०६. अभूतवादी निरयं उपेति । यो चा'पि कत्वान 'न करोमि' चा'ह ।
उभो पि ते पेच्च समा भवन्ति । निहीनकम्मा मनुजा परत्थ ॥ १ ॥

306 He who reports what happened not, goes to hell, also he who, having done a thing, says "I did not do it." Both after death reach the same evil state in the next world, for they are men of low deeds (1)

राजगहे (वेलुवने) दुच्चरितफलानुपीळिते सत्ते आरब्भ

३०७ कासावकण्ठा बहवो पापधम्मा असञ्ञता ।
पापा पापेहि कम्मेहि निरयं ते उपपज्जरे ॥ २ ॥

307 Many whose shoulders are covered with the yellow robe are evil minded and uncontrolled They are born again in hell by reason of their evil deeds (2)

वेसालियं (महावने) वग्गुमुदातीरियं भिक्खू आरब्भ

३०८ सेय्यो अयोगुळो भुत्तो तत्तो अग्गिसिखूपमो।
यञ्चे भुञ्जेय्य दुस्सीलो रट्ठपिण्डं असञ्ञतो॥३॥

308 Better it were to swallow a ball of iron red hot and flaming, than to be a wicked and unrestrained man, who eats of the charity of the land (the food of the nation) (3)

सावत्थियं (जेतवने) खेमं सेट्ठिपुत्तमारब्भ

३०९ चत्तारि ठानानि नरो पमत्तो
आपज्जती परदारूपसेवी।
अपुञ्ञलाभं न निकामसेय्यं
निन्दं ततीयं निरयं चतुत्थं ॥ ४ ॥

309 Four things befall a reckless man who goes with the wife of another—first, loss of merit, secondly, no comfort in sleep, thirdly, blame, and lastly, hell (4)

३१० अपुञ्ञलाभो च गती च पापिका
भीतस्स भीताय रती च थोकिका ।
राजा च दण्डं गरुकं पणेति
तस्मा नरो परदारं न सेवे ॥ ५ ॥

310 Acquisition of demerit, and an evil future, the fleeting (lit, little) pleasure of a frightened man and woman further, a heavy penalty inflicted by the king—therefore, let not a man run after the wife of another. (5)

सावत्थिय (जेतवने) अञ्ञतर दुब्बचभिक्खुमारब्भ

३११. कुसो यथा दुग्गहितो हत्थमेवानुकन्तति ।
सामञ्ञं दुप्परामट्ठं निरयायूपकड्ढति ॥ ६ ॥

311 Just as a blade of grass if badly held, cuts the hand, so does the life of the Bhikkhu wrongly lived, drag him down to hell (6)

३१२ य किञ्चि सिथिलं कम्मं संकिलिट्ठञ्च यं वतं ।
सङ्कस्सरं ब्रह्मचरियं न तं होति महप्फलं ॥ ७ ॥

312 A lax deed, a vow badly kept, a life of purity led out of fear—none of these will bear good fruit (7)

३१३ कयिरा चे कयिराथेनं दळ्हमेनं परक्कमे ।
सिथिलो हि परिब्बाजो भिय्यो आकिरते रजं ॥ ८ ॥

313 If there is anything to be done let a man attack it unflinchingly, a recluse of loose morals scatters more and more dust (of passion) (8)

सावत्थियं (जेतवने)　　इस्सापकतं इत्थिमारब्भ

३१४ अकतं दुक्कटं सेय्यो पच्छा तप्पति दुक्कटं ।
कतञ्च सुकतं सेय्यो यं कत्वा नानुतप्पति ॥ ९ ॥

314. *Better be left undone an evil deed, for an evil deed causes suffering afterwards, better be performed a good deed, for a man does not repent of so doing.* (9)

सावत्थियं (जेतवने) सम्बहुले भिक्खू आरब्भ

३१५ नगरं यथा पच्चन्तं गुत्तं सन्तरबाहिरं ।
एवं गोपेथ अत्तानं खणो वे मा उपच्चगा ।
खणातीता हि सोचन्ति निरयम्हि समप्पिता ॥१०॥

315. Like a fortified city situated on the borderland, and well-guarded both within and without, let a man guard himself (his own self), let indeed not a moment pass (unguarded), for those who let a moment slip come to grief, as they are consigned to hell (10)

सावत्थियं (जेतवने) निगण्ठे आरब्भ

३१६. अलज्जिता ये लज्जन्ति लज्जिता ये न लज्जरे ।
मिच्छादिट्ठिसमादाना सत्ता गच्छन्ति दुग्गतिं ।११।

316 Those who feel shame where they ought not to feel shame, and those who feel no shame where they ought to feel shame—such men are consigned to hell, for they embrace false views. (11)

३१७ अभये भयदस्सिनो भये चाभयदस्सिनो ।
मिच्छादिट्ठिसमादाना सत्ता गच्छन्ति दुग्गतिं॥१२॥

317 Those who see something to fear where there is nothing to fear, and those who see nothing to fear where there is something to fear—such men are consigned to hell, for they embrace false views (12)

सावत्थियं (जेतवने) तित्थियसावके आरब्भ

३१८ अवज्जे वज्जमतिनो वज्जे चावज्जदस्सिनो ।
मिच्छादिट्ठिसमादाना सत्ता गच्छन्ति दुग्गतिं ॥ १३ ॥

318. Those who conceive as perverse (vajja) what is not perverse and those who see nothing perverse in what is perverse—such men are consigned to hell for they embrace false views. (13)

३१९. वज्जञ्च वज्जतो ञत्वा अवज्जञ्च अवज्जतो ।
सम्मादिट्ठिसमादाना सत्ता गच्छन्ति सुग्गतिं ॥ १४ ॥

319. Those who see that which is perverse as perverse and that which is correct as correct—such men attain to a happy state for they have seen aright. (14)

[निरयवग्गो समत्तो]

[*End of the Canto of Hell*]

२३ नागवग्गो

XXIII

THE CANTO OF THE ELEPHANT

सावत्थियं (जेतवने)　　अत्तानमारब्भ

३२० अहं नागो व सङ्गामे चापतो पतितं सरं ।
　　अतिवाक्यं तितिक्खिस्सं दुस्सीलो हि बहुज्जनो ॥ १ ॥

320 Even as an elephant on the battle field patiently endures the arrow shot from the bow so shall I patiently bear with abusive language for evilly disposed is the world (1)

३२१ दन्तं नयन्ति समितिं दन्तं राजाभिरूहति ।
　　दन्तो सेट्ठो मनुस्सेसु यो तिवाक्यं तितिक्खति ॥२॥

321 It is a trained elephant that is led to the field it is a tamed elephant whereon the king mounts It is the one

who is self-controlled who is best among men, who bears patiently with abusive language (2)

३२२ वरमस्सतरा दन्ता आजानीया'च सिन्धवा ।
कुञ्जरा च महानागा अत्तदन्तो ततो वरं ॥ ३ ॥

322 Excellent are mules when trained, also Sindhu horses of noble breed and huge elephants of the Kunjara type, but more excellent still is the man who has controlled himself (3)

सावत्थिय (जेतवने) हत्थाचरियपुब्बक भिक्खुवत्थु

३२३ न हि एतेहि यानेहि गच्छेय्य अगतं दिसं ।
यथात्तना सुदन्तेन दन्तो दन्तेन गच्छति ॥ ४ ॥

323 For mounted on no such animals goeth a man on the way he has not gone before (Nibbāna), whither goeth the well-controlled man mounted on his sub-

dued self The controlled one goeth with *the help of his subdued self* (4)

सावत्थियं (जेतवने) परिजिण्णब्राह्मणस्स पुत्ते आरब्भ

३२४ धनपालो नाम कुञ्जरो कटुकभेदनो दुन्निवारयो ।
बद्धो कबलं न भुञ्जति सुमरति (v 1, सुम
रति) नागवनस्स कुञ्जरो ॥ ५ ॥

324 Dhanapala, the elephant (of the King of Benares), *is hard to control in* the time of rut, for he eats not even a morsel when he is held in captivity, but he remembers with longing the Elephant Forest (5)

सावत्थिय (जेतवने)   पसेनदिकोसलमारब्भ

३२५ मिद्धी यदा होति महग्घसो च
निद्दायिता सम्परिवत्तसायी ।
महावराहो व निवापपुट्ठो
पुनप्पुन गब्भमुपेति मन्दा ॥ ६ ॥

325 *If a man be a glutton* and filled with sloth, spending his time in sleep and rolling from side to side like a great hog which has been fattened on pasture land again and again does such an one—poor dull fool—re-enter the womb (6)

सावत्थियं (जेतवन) सानुसामणेरवत्थु

३२६ इदं पुरे चित्तमचारि चारिकं
येनिच्छकं यत्थकामं यथासुखं ।
तदज्ज हं निग्गहेस्सामि (१ । , निग्गहिस्सामि)
योनिसो
हत्थिप्पभिन्नं विय अङ्कुसग्गहो ॥ ७ ॥

326 *This mind of mine which for*merly strayed from object to object, wheresoever it liked, toward whatsoever it yearned for, and for whatsoever time it willed —this mind I shall to-day control

entirely, even as an elephant driver controls with his goad an elephant in rut. (7)

सावत्थिय (जेतवने) पावेय्यक हत्थिमारब्भ

३२७ अप्पमादरता होथ सचित्तमनुरक्खथ ।
दुग्गा उद्धरथत्तान पङ्के सत्तो (v l, सन्नो)
व कुञ्जरो ॥ ८ ॥

327 Rejoice in wakefulness, keep guard over your thoughts and lift yourself out of the miry bog (of passion ill will and infatuation) as does an elephant sunk in the mud (8)

पालिलेय्यके (वनसण्डे) सम्बहुले भिक्खू आरब्भ

३२८ सचे लभेथ निपकं सहायं
सद्धिंचरं साधुविहारिधीरं ।
अभिभुय्य सब्बानि परिस्सयानि
चरेय्य तेनत्तमनो सतीमा ॥ ९ ॥

328 If one should find a wise companion with whom to consort a man of

good life and self possessed, let one walk with him joyfully and deliberately vanquishing all troubles. (9)

३२९. नो चे लभेथ निपकं सहायं
सद्धिंचरं साधुविहारिधीरं।
राजा व रट्ठं विजितं पहाय
एको चरे मातङ्गरञ्ञे व नागो ॥ १० ॥

329 (But) if you should not find such a wise companion, one of good life and self possessed, with whom to consort, (then) travel as a king who has renounced his kingdom and his conquests, travel alone as an elephant who has renounced the Elephant Forest. (10)

३३०. एकस्स चरितं सेय्यो नत्थि बाले सहायता।
एको चरे न च पापानि कयिरा।
अप्पोस्सुक्को मातङ्गरञ्ञे व नागो ॥ ११ ॥

330 Better is it to lead a solitary life Let there be no companionship with a fool, let a man travel alone and commit no sin, dispassionate as the King Elephant in the forest. (11)

हिमवन्तपदेसे (कुटिकाय)　　मारमारब्भ

३३१ अत्थम्हि जातम्हि सुखा सहाया
तुट्ठी सुखा या इतरीतरेन ।
पुञ्ञं सुखं जीवितसङ्खयम्हि
सब्बस्स दुक्खस्स सुखं पहानं ॥ १२ ॥

331 Companions are agreeable in time of need, pleasant is satisfaction when shared with others; blessed is merit at the close of life *(but) most blessed of* all is the destruction of all suffering (12)

३३२ सुखा मेत्तेय्यता लोके । अथो पेत्तेय्यता सुखा ।
सुखा सामञ्ञता लोके । अथो ब्रह्मञ्ञता सुखा
॥ १३ ॥

332 Happy is motherhood in this world, happy is fatherhood in this world, blessed is the life of the Bhikkhu in this world, and blessed is reverence shown towards the sinless ones (*or*, blessed is the continuance of exalted states) (13)

३३३ सुखं याव जरा सील । सुखा सद्धा पतिट्ठिता ।
सुखो पञ्ञाय पटिलाभो । पापानं अकरणं
सुखं ॥ १४ ॥

333 Happy is a virtuous life lasting to old age, happy is a firmly rooted faith, blessed is the acquisition of insight (pañña), and blessed is abstention from evil (14)

[नागवग्गो समत्तो]

[*End of the Canto of the Elephant*]

२४ तण्हावग्गो.

XXIV
THE CANTO OF CRAVING

सावत्थियं (जेतवने) कपिलमच्छमारब्भ

३३४ मनुजस्स पमत्तचारिनो (तण्हा वड्ढति मालुवा विय ।
सो पलवेति (v , परवति, प्लवति) हुराहुरं
फलमिच्छं व वनम्हि वानरो ॥ १ ॥

334 The craving of a heedless man grows within him like the Maluva creeper, as a monkey seeking fruit in the jungle he runs from life to life (v l bounds from this existence to that) (1)

३३५ य एसा सहते (v l, सहती) जम्मी तण्हा
लोके विसत्तिका ।
सोका तस्स पवड्ढन्ति अभिरूळ्हं (v l, अभि
वट्ठं, अभिवड्ढं) व बीरणं ॥ २ ॥

335. Whosoever is overpowered in this world by this base and poisonous (*or* specially fascinating) Craving, his grief grows from more to more like the deeply rooted (v. l., luxuriantly growing) Birana grass. (2)

३३६ यो चेतं सहते (v. l, सहतं) जम्मिं (v. l, जम्मिं) तण्हा (v. l, तण्हं) लोके दुरच्चयं ।
सोका तम्हा पपतन्ति उदबिन्दू व पोक्खरा ॥ ३ ॥

336. (But) whosoever, on the contrary, overpowers in this world this base Craving, which is difficult to be conquered, from him suffering falls off even as a drop of water from the lotus leaf. (3)

३३७ "तं वो वदामि भद्दं वो यावन्तेत्थ समागता ।
तण्हाय मूलं खणथ उसीरत्थो व बीरणं ।
मा वो नळं व सोतो व मारो भञ्जि पुनप्पुनं" ॥४॥

337 To this end do I appeal to you — 'May you all be blessed, ye who are assembled here! Dig out the roots of this Craving as one digs up the Birana grass desirous of Usira (a fragrant root) Let not the Evil One crush you again and again as a great flood crushes reeds." (4)

राजगहे (वेलुवने) गूथसूकरपोतिकमारब्भ

३३८ यथा पि मूले अनुपद्दवे दळ्हे
छिन्नो पि रुक्खो पुनरेव रूहति ।
एवम्पि तण्हानुसये अनूहते
निब्बत्तती दुक्खमिदं पुनप्पुनं ॥ ५ ॥

338 As a tree, though hewn down grows up again and again if its roots be uninjured and secure even so the yearnings of Craving if not destroyed will reproduce themselves again and again (5)

३३९ यस्स छत्तिंसती सोता मनापस्सवना भुसा ।
वाहा (v l, महा) वहन्ति दुद्दिट्ठिं सङ्कप्पा
रागनिस्सिता ॥ ६ ॥

339 The man, in whom the thirty-six streamlets tending towards the pleasures of sense flow constantly and strongly, will be swept away by these streams of lust, for he is full of wrong views and sensuous thoughts. (6)

३४० सवन्ति सब्बधी सोता लता उब्भिज्ज (v l, उप्पज्ज) तिट्ठति ।
तञ्च दिस्वा लतं जातं मूलं पञ्ञाय छिन्दथ ॥७॥

340 Streams flow in every direction, creepers force their way through the soil and sprout on seeing the spreading tangle of creepers, do ye cut their roots by the help of Insight (pañña) (7)

३४१ सरितानि सिनेहितानि च
सोमनस्सानि भवन्ति जन्तुनो ।
ते सोतसिता सुखेसिनो
ते वे जातिजरूपगा नरा ॥ ८ ॥

341 Beings are fed with (sensuous) joys by the streamlets of pleasure and lust, immersed in these streamlets and hankering after sense-pleasures men are indeed *subject to birth and old age* (8)

३४२ तसिणाय पुरक्खता पजा
परिसप्पन्ति ससो व बाधितो ।
संयोजनसङ्गसत्तका
दुक्खमुपेन्ति पुनप्पुन चिराय ॥ ९ ॥

and again subject to suffering for a long time (9)

३४३ तसिणाय पुरक्खता पजा
पारसप्पन्ति ससो व बाधितो ।
तस्मा तसिण विनोदये
आकङ्खन्तो विरागमत्तना ।
(v l, भिक्खु आकङ्खी विरागमत्तना) ॥१०॥

343 This mankind thus surrounded by Craving circles round and round as a hare entangled in the net (of the hunter), therefore let a Bhikkhu who desires to be freed from passion, banish his Craving (10)

राजगहे (वेळुवने) विब्भन्तक भिक्खुमारब्भ

३४४ यो निब्बनथो वनाधिमुत्तो
वनमुत्तो वनमेव धावति ।
त पुग्गलमेव (v 1, मेथ) पस्सथ
मुत्तो बन्धनमेव धावति ॥ ११ ॥

३४१ सरितानि सिनेहितानि च
सोमनस्सानि भवन्ति जन्तुनो ।
ते सोतसिता सुखेसिनो
ते वे जातिजरूपगा नरा ॥ ८ ॥

341. Beings are fed with (sensuous) joys by the streamlets of pleasure and lust, immersed in these streamlets and hankering after sense-pleasures, men are indeed subject to birth and old age (8)

३४२ तसिणाय पुरक्खता पजा
परिसप्पन्ति ससो व बाधितो ।
संयोजनसङ्गसत्तका
दुक्खमुपेन्ति पुनप्पुन चिराय ॥ ९ ॥

342 This mankind, thus surrounded by Craving, circles round and round as a hare entangled in the net (of the hunter), fast enfettered and shackled, it is again

and again subject to suffering for a long time (9)

३४३ तसिणाय पुरक्खता पजा
परिसप्पन्ति ससो व बाधितो ।
तस्मा तसिण विनोदये
आकङ्खन्तो विरागमत्तनो ।
(v. l , भिक्खु आकङ्खी विरागमत्तनो) ॥१०॥

343 This mankind thus surrounded by Craving, circles round and round as a hare entangled in the net (of the hunter), therefore let a Bhikkhu who desires to be freed from passion, banish his Craving (10)

राजगहे (वेळुवने) विब्भन्तक भिक्खुमारब्भ

३४४ यो निब्बनथो वनाधिमुत्तो
वनमुत्तो वनमेव धावति ।
तं पुग्गलमेव (v l , मेथ) पस्सथ
मुत्तो बन्धनमेव धावति ॥ ११ ॥

344 He who having renounced the sensual pleasures of the householder's life (nibbanatha) and having fixed his inclination on the superhuman states of consciousness (dibbavihara) of a Bhikkhu s life, and thus appearing free of former cravings yet but turns to other desires—come and regard that man! Though free, he runs back into bondage (11)

सावत्थिय (जेतवने) बन्धनागारमारब्भ

३४५ न तं दळ्हं बन्धनमाहु धीरा
यदायसं दारुजं बब्बजञ्च ।
सारत्तरत्ता मणिकुण्डलेसु
पुत्तेसु दारेसु च या अपेक्खा ॥ १२ ॥

३४६ एतं दळ्हं बन्धनमाहु धीरा
ओहारिनं सिथिलं दुप्पमुञ्चं ।
एतम्पि छेत्वान परिब्बजन्ति
अनपेक्खिनो कामसुखं पहाय ॥ १३ ॥

345-346. The wise do not call strong such fetters as are made of iron wood, or babbaja grass. But a love for jewels and ear rings and intense longing for sons and wife—such bonds do the wise declare to be the strongest. For they drag men down and, although loose are difficult to break. Men who have cut asunder even such bonds, who have abandoned sense-pleasures, having become indifferent to them go forth and retire from the world (12&13)

राजगहे (वेळुवने) खेम अग्गमहेसिमारब्भ

३४७ ये रागरत्तानुपतन्ति सोतं
सयंकतं मक्कटको व जालं ।
एतम्पि छेत्वान वजन्ति धीरा
अनपेक्खिनो सब्बदुक्खं पहाय ॥ १४ ॥

347 Those who are steeped in lust fall into a current (which they have them

selves produced) as a spider falls into the web spun by itself, (but) the wise having cut this current off, become homeless and, abandoning all cares, are free from desire (14)

राजगहे (वेळुवने) उग्गसेनमारब्भ

३४८ मुञ्च पुरे मुञ्च पच्छतो
मज्झे मुञ्च भवस्स पारगू ।
सब्बत्थ विमुत्तमानसो
न पुन जातिजरं उपेहिसि ॥ १५ ॥

348 Renounce what lies in the future give up that which is past, and surrendering the present, cross to the other shore With a mind thus entirely freed, you will no more fall into birth and death. (15)

सावत्थियं (जेतवने) चूळधनुग्गहपण्डितमारब्भ

३४९ वितक्कपमथितस्स जन्तुनो
तिब्बरागस्स सुभानुपस्सिनो ।

मिय्यो तण्हा पवड्ढति
एस खो दळ्हं (v.l ,गाळ्हं) करोति बन्धनं ॥१६॥

349. Craving ever grows apace from more to more in a mortal who is torn by doubts, who longs intensely for the delights of passion, and whose regard is for material pleasures alone. Such an one indeed tightens his fetters. (16)

३५०. वितक्कूपसमेव यो रतो
असुभं भावयती सदा सतो ।
एस खो ब्यन्ति-काहिति
एसच्छेच्छति (v.l ,छिन्दति) मारबन्धनं ॥१७॥

350. But he who is given over to the removal of his doubts and, watchful, ever cultivates meditation on the undesirable nature of material life—such an one will put an end to, will cut through, the bondage of Māra. (17)

सावत्थिय (जेतवने) मारमारब्भ

३५१ निट्ठङ्गतो असन्तासी वीततण्हो अनङ्गणो ।
अच्छिन्दि भवसल्लानि अन्तिमो'यं
समुस्सयो ॥ १८ ॥

351 **He who has reached the goal** who is free from worry, who is free from Craving and who has rid himself of demeritorious tendencies—such an one has thereby destroyed the darts of existence and wears this body for the last time (18)

३५२ वीततण्हो अनादानो निरुत्तिपदकोविदो ।
अक्खरानं सन्निपातं जञ्ञा पुब्बापरानि च ।
स वे अन्तिमसारीरो महापञ्ञो (महापुरिसो)
ति वुच्चति ॥ १९ ॥

352 **He who is free from Craving and** from attachment, who is master of the science of words and their grammatical

arrangement, who knows the order of letters in their prior and posterior relations and implications—such an one is called a great sage and wears this body for the last time (19)

अन्तरामग्गे　　　　　उपकं आजीवकमारब्भ

३५३ " 'सब्बाभिभू सब्बविदू'हमस्मि
सब्बेसु धम्मेसु अनूपलित्तो ।
सब्बञ्जहो तण्हक्खये विमुत्तो
सयं अभिञ्ञाय कमुद्दिसेय्यं ?" ॥ २० ॥

353 "I have overcome all, I am the knower of all, I am detached from all conditions of life, I have renounced all and am emancipated by reason of the extinction of Craving Having realised by myself this spotless knowledge, whom can I call my teacher ?" (20)

on every side is freed from all suffering (2)

सावत्थिय (जेतवने) एक हंसघातक भिक्खुमारब्भ

३६२ हत्थसञ्ञतो पादसञ्ञतो वाचासञ्ञतो सञ्ञतुत्तमो ।
अज्झत्तरतो समाहितो एको सन्तुसितो तमाहु
भिक्खु ॥ ३ ॥

362 He is called a "Bhikkhu" who has control over his hands and feet and tongue, who exercises excellent restraint withal, and seeks his delight in meditation, who is concentrated and rests content with the solitary life (3)

सावत्थिय (जेतवने) कोकालिकमारब्भ

३६३ यो मुखसञ्ञतो भिक्खु मन्तभाणी अनुद्धतो ।
अत्थं धम्मञ्च दीपेति मधुरं तस्स भासितं ॥४॥

363. Sweet is it to hear the exposition of that Bhikkhu, who keeps a good guard

over his tongue, and speaks wisdom, who conducts himself humbly and brings out the spirit (dhamma) of the events of ary life (4)

ा (जेतवने) धम्मारामथेरमारब्भ

धम्मारामो धम्मरतो धम्मं अनुविचिन्तिय ।
धम्मं अनुस्सरं भिक्खु सद्धम्मा न परिहायति ॥५॥

14 *A Bhikkhu who delights in the* trine, who is devoted to the Doctrine, and who ever meditates on the Doctrine, will not fall away from the true Doctrine (5)

राजगहे (वेलुवने) विपक्खसेवक भिक्खुमारब्भ

३६५ सलाभं नातिमञ्ञेय्य नाञ्ञेसं पिहयं चरे ।
अञ्ञेसं पिहयं भिक्खु समाधिं नधिगच्छति ॥ ६ ॥

365 Let not a Bhikkhu treat lightly, out of envy of others, that which he has

acquired An envious Bhikkhu will not attain to Abstract Meditation (6)

३६६ अप्पलाभो पि चे भिक्खु सलाभं नातिमञ्ञति ।
त वे देवा पसंसन्ति सुद्धाजीविमतन्दितं ॥ ७ ॥

366 If a Bhikkhu does not treat lightly that which he has gained, even though it be but a little, the gods praise him, for he lives a life of strenuousness and purity (7)

सावत्थियं (जेतवने) पञ्चग्गदायकं नाम ब्राह्मणमारब्भ

३६७ सब्बसो नामरूपस्मिं यस्स नत्थि ममायितं ।
असता च न सोचति स वे भिक्खू ति
वुच्चति ॥ ८ ॥

367 He indeed is called a "Bhikkhu" who does not consider in any way his "Name" and "Form" as his personal possessions, and who grieves not for what does not exist. (8)

सावत्थियं (जेतवने)   सम्बहुले भिक्खू आरब्भ

३६८. मेत्ताविहारी यो भिक्खु पसन्नो बुद्धसासने ।
अधिगच्छे पदं सन्तं सङ्खारूपसमं सुखं ॥ ९ ॥

368. A Bhikkhu who dwells in Love (Mettā) and Faith in the doctrine of the Buddhas will attain to that Peaceful Abode, Bliss, wherein is cessation of all the elements of being. (9)

३६९ सिञ्च भिक्खु ! इमं नावं सित्ता ते लहुमेस्सति ।
छेत्वा रागञ्च दोसञ्च ततो निब्बानमेहिसि ॥१०॥

369. Empty out this boat (the body), O Bhikkhu. When emptied it will travel more lightly. Destroy both lust and ill will and then thou will reach Nibbāna. (10)

३७०. पञ्च छिन्दे पञ्च जहे पञ्चुत्तरि भावये ।
पञ्चसङ्गातिगो भिक्खु ओघतिण्णो ति वुच्चति
॥ ११ ॥

370 Let a Bhikkhu cut off the five bonds renounce other five and develop five more He who has transcended the Five Fetters is called "One who has crossed the flood' (11)

३७१ झाय भिक्खु ! मा च पमादो
मा ते कामगुणे रमस्सु (v l , भमस्सु) चित्तं।
मा लोहगुळं गिलि (v l , गिळी) पमत्तो
मा कन्दि 'दुक्खमिदं' ति डय्हमानो ॥ १२ ॥

371 Meditate, O Bhikkhu, and be not heedless, permit not the pleasures of the senses to gladden (v l to whirl) thy mind Swallow not in recklessness the (red hot) ball of iron and when thou art burning burst into lamentation, "This is suffering' (12)

३७२ नत्थि झानं अपञ्ञस्स पञ्ञा नत्थि अझायिनो।
यम्हि झानञ्च पञ्ञा च [illegible] वे निब्बानसन्तिके
॥ १३ ॥

372. There is no meditation for him who lacks insight (paññā), there can be no insight for him who meditates not. He in whom both meditation and insight are to be found, approaches indeed Nibbāna (13)

३७३. सुञ्ञागारं पविट्ठस्स सन्तचित्तस्स भिक्खुनो ।
अमानुसी रती होति सम्मा धम्मं विपस्सतो ॥१४॥

373. Superhuman is the bliss of that Bhikkhu who, when he has entered a secluded spot and has quietness of mind, discerns the Doctrine aright. (14)

३७४. यतो यतो सम्मसति खन्धानं उदयब्बयं ।
लभती पीतिपामोज्जं अमतं तं विजानतं ॥१५॥

374. He who continually reflects on the origin and disappearance of the Five Groups (khandhas), is full of zest and satisfaction as he realises the Nibbāna (lit., Immortal One—Amata) (15)

३७५ तत्रायमादि भवति इध पञ्ञस्स भिक्खुनो ।
इन्द्रियगुत्ति सन्तुट्ठी पातिमोक्खे च संवरो ॥१६॥

375 For a *Bhikkhu well versed in the* Doctrine, this constitutes the beginning— guarding the sense-organs, contentment and restraint by exercise of the Patimokkha Rules. (16)

३७६ मित्ते भजस्सु कल्याणे सुद्धाजीवे अतन्दिते ।
पटिसन्थारवुत्यस्स आचारकुसलो सिया ।
ततो पामोज्जबहुलो दुक्खस्सन्तं करिस्सति ॥१७॥

376 Have resort to Blessed Companions, whose lives are lives of strenuousness and purity, (so that) one may become pleasing in nature and expert in behaviour From the profound happiness which thus results from these one will put an end to suffering (17)

सावत्थिय (जेतवने) पञ्चसते भिक्खु आरब्भ

३७७ वस्सिका विय पुप्फानि मद्दवानि (v l , पच॰ चानि) पमुञ्चति ।

एवं रागञ्च दोसञ्च विप्पमुञ्चेथ भिक्खवो ! ॥१८॥

377. Even as the withered (faded) Jasmine flowers drop from the tree, even thus, O Bhikkhu, let lust and hatred fall from thee (18)

सावत्थियं (जेतवने) सन्तकाय थेरमारब्भ

३७८ सन्तकायो सन्तवाचो सन्तवा सुसमाहितो ।

वन्तलोकामिसो भिक्खु उपसन्तो ति वुच्चति ॥ १९ ॥

378 A Bhikkhu is called "tranquil" when he is quiet in body, peaceful in speech, peaceful (santava), regulated in thought, and when he has entirely renounced (lit, vomited) the material delights of this world (19)

सावत्थियं (जेतवने) नङ्गलथेरमारब्भ

३७९. अत्तना चोदयत्तानं पटिमसेथ अत्तना (v l, पटिमासे अत्तमत्तना)।
सो अत्तगुत्तो सतिमा सुखं भिक्खु विहाहिसि ॥ २० ॥

379 Rouse thyself by thy Self, examine thyself by thy Self (v l, connect thyself with Self) the Bhikkhu thus self protected and mindful will live happily (20)

३८० अत्ता हि अत्तनो नाथो, अत्ता हि अत्तनो गति (v l, को हि नाथो परो सिया ?)
तस्मा संयमय'त्तानं अस्सं भद्रं व वाणिजो ॥२१॥

380 Self is the Lord of self (v l, what other Lord could there be ?) Self is the goal of self, therefore control thy self as a merchant controls a horse of noble breed (21)

राजगहे (वेळुवने) वक्कलित्थेरमारब्भ

३८१ पामोज्जबहुलो भिक्खु पसन्नो बुद्धसासने ।
अधिगच्छे पदं सन्तं सङ्खारूपसमं सुखं ॥ २२ ॥

381 *A Bhikkhu full of zest and faith in the doctrine of the Buddhas will attain to that Peaceful Abode Bliss wherein is entire cessation of all the elements of being* (22)

सावत्थियं (पुब्बारामे) सुमनसामणेरमारब्भ

३८२ यो हवे दहरो भिक्खु युञ्जती बुद्धसासने ।
सो मं लोकं पभासेति अब्भा मुत्तो व चन्दिमा २३

382 As the moon when free from clouds, so does the young Bhikkhu who applies himself to the doctrines of the Buddhas illumine the world (23)

[भिक्खुवग्गो समत्तो]

[*End of the Canto of the Bhikkhu*]

२६ ब्राम्हणवग्गो

XXVI

THE CANTO OF THE BRAHMIN.

सावत्थिय (जेतवने) पसादबहुल ब्राम्हणमारब्भ

३८३. छिन्द सोत परक्कम्म कामे पनुद ब्राम्हण ।
सङ्खारान खय ञत्वा अकतञ्ञू'सि ब्राम्हण ॥ १ ॥

383 O Brahmin, struggle hard, dam the torrent (of Craving) and drive away sensual pleasures When thou hast understood how to root out the elements of being, then O Brahmin, wilt thou realise the Uncreated One (1)

सावत्थिय (जेतवने) सम्बहुले भिक्खूआरब्भ

३८४ यदा द्वयेसु धम्मेसु पारगू होति ब्राम्हणो ।
अथ'स्स सब्बे सयोगा अत्थ गच्छन्ति जानतो॥२॥

384 When a Brahmin has crossed to the other shore of the Two States—ab-

stract meditation (samatha) and insight (vipassana)—then all his fetters disappear by *reason of the knowledge* that is his (2)

सावत्थियं (जेतवने)　　मारमारब्भ

३८५ यस्स पारं अपारं वा पारापारं न विज्जति ।
वीतद्दरं विसंयुत्तं तमहं ब्रूमि ब्राह्मणं ॥ ३ ॥

385 He for whom exist neither the six *internal* nor the six *external* states of consciousness nor both he who is free (visamyutta) and fearless (vitaddara) *him I call a Brahmin* (3)

सावत्थियं (जेतवने)　　अञ्ञतरं ब्राह्मणमारब्भ

३८६ झायिं विरजमासीनं कतकिच्चमनासवं ।
उत्तमत्थमनुप्पत्तं तमहं ब्रूमि ब्राह्मणं ॥ ४ ॥

386 He who is meditative and free from corruption who has done his duty

rid himself of all depravities, and realised the highest good—*him I call a Brahmin* (4)

सावत्थिय (मिगारमातुपासादे) आनन्दथेरमारब्भ

३८७ दिवा तपति आदिच्चो रत्तिमाभाति चन्दिमा।
सन्नद्धो खत्तियो तपति झायी तपति ब्राम्हणो।
अथ सब्बमहोरत्त बुद्धो तपति तेजसा ॥ ५ ॥

387. The sun shines by day, by night doth the moon shine, resplendent in his armour appears a warrior, lustrous in meditation a Brahmin But the Buddha shines radiant by day and by night (5)

सावत्थियं (जेतवने) अञ्ञतरं ब्राम्हणपब्बजितमारब्भ

३८८ बाहितपापो'ति ब्राम्हणो। समचरिया समणो ति वुच्चति।
पब्बाजयमत्तनो मल। तस्मा पब्बजितो ति वुच्चति ॥ ६ ॥

388 He is called a Brahmin who has shut out all unworthy thoughts he is called a Bhikkhu (samana) who leads a life of rectitude, he is called a recluse (pabbajita) who washes off (lit., banishes) his impurities (6)

सावत्थिय (जेतवन) सारिपुत्तत्थेरमारब्भ

३८९. न ब्राह्मणस्स पहरेय्य नास्स मुञ्चेथ ब्राह्मणो।
धी ब्राह्मणस्स हन्तारं ततो धी यस्स मुञ्चति॥७॥

389 Let none attack a Brahmin (Bhikkhu) nor let a Brahmin shew ill will to him (who attacks) Shame on him who kills a Brahmin, more shame on the Brahmin who shews ill will to his aggressor (7)

३९० न ब्राह्मणस्सेतदकिञ्चि सेय्यो
यदा निसेधो मनसो पियेहि।

यतो यतो हिंसमनो निवत्तति
ततो ततो सम्मति मेव दुक्खं ॥ ८ ॥

390 No small advantage gains the Brahmin who restrains his mind from things dear unto him In so far as he averts his mind from indulging in violence, in so much will his suffering draw near its end (8)

सावत्थियं (जेतवन) महापजापतिं गोतमिमारब्भ

३९१ यस्स कायेन वाचाय मनसा नत्थि दुक्कटं ।
संवुतं तीहि ठानेहि तमहं ब्रूमि ब्राह्मणं ॥ ९ ॥

391 *Him I call a Brahmin,* who has not transgressed in act, speech or thought, and who therefore is well protected in these three ways. (9)

सावत्थिय (जेतवने) सारिपुत्तत्थेरमारब्भ

३९२. यम्हा धम्मं विजानेय्य सम्मासम्बुद्धदेसितं ।
सक्कच्चं तं नमस्सेय्य अग्गिहुत्तं व ब्राह्मणो ॥१०॥

392. As a Brahmin (bows down) who tends the sacrificial fire, let one offer obeisance *with great veneration to him* from whose lips one may thoroughly grasp the Doctrine as taught by the Fully-Enlightened One. (10)

सावत्थिय (जेतवने) एकं जटिलब्राह्मणमारब्भ

३९३. न जटाहि न गोत्तेन न जच्चा होति ब्राह्मणो ।
यम्हि सच्चञ्च धम्मो च सो सुची (v. l., सुखी)
सो च ब्राह्मणो ॥ ११ ॥

393. A man is not a Brahmin by *reason of his matted hair or his lineage* or his caste: in whom are to be found Truth and Law, he is pure (v. l., happy) he is a Brahmin. (11)

वेसालिय (कूटागारसाला) एक वग्गुलिवतं कुहकब्राम्हण
मारब्भ

३९४ किं ते जटाहि दुम्मेध ! किं ते अजिनसाटिया ?।
अब्भन्तर ते गहण बाहिर परिमज्जसि ॥ १२ ॥

394 O thou of evil understanding, what avails thy matted hair, what avails thy deer skin ? Outwardly thou cleanest hyself, but within all is darkness (12)

राजगहे (गिज्झकूटे) किसागोतमिमारब्भ

३९५ पसुकूलधर जन्तु किस धमनिसन्थत ।
एक वनस्मि झायन्त तमह ब्रूमि ब्राम्हण ॥ १३ ॥

395 *Him I call a Brahmin*, who meditates solitary in the forest, clad in dust-stained rags, emaciated, and on whose body the veins stand out. (13)

सावत्थियं (जेतवने) एकब्राम्हणमारब्भ

३९६ न चाहं ब्राम्हणं ब्रूमि योनिजं मत्तिसम्भवं ।
'भो'वादि नाम सो होति सचे होति सकिञ्चनो ।
अकिञ्चनं अनादानं तमहं ब्रूमि ब्राम्हणं ॥ १४ ॥

396 I call not a man a Brahmin because he is born of a Brahmin mother such an one, if affluent, may be addressed as 'Sir' But he who is without worldly belongings and is free from attachment, *him I call a Brahmin.* (14)

सावत्थियं (जेतवने) उग्गसेनसेट्ठिपुत्तमारब्भ

३९७ सब्बसंयोजनं छेत्वा यो वे न परितस्सति ।
सङ्गातिगं विसंयुत्तं तमहं ब्रूमि ब्राम्हणं ॥ १५ ॥

397 *Him I call a Brahmin* who has severed all fetters and is thus without cares, who has transcended all ties, and is *absolutely unshackled* (15)

सावत्थियं (जेतवने) द्वे ब्राम्हणे आरब्भ

३९८ छेत्वा नन्दि (v l, नद्धि)वरत्तञ्च सन्दान (v l, सन्दाम, सन्दन) सहनुक्कम ।
उक्खित्तपलिघ बुद्ध तमह ब्रूमि ब्राम्हण ॥ १६ ॥

398 *Him I call a Brahmin* the Enlightened One who has cut the strap (i e cut off lust) and the thong and the rope with all that pertains to it who has shaken off the yoke and burst the bar (16)

राजगहे (वेळुवने) अक्कोसकभारद्वाजमारब्भ

३९९ अक्कोस वधबन्धञ्च अदुट्ठो यो तितिक्खति ।
खन्तीबल बलानीक तमह ब्रूमि ब्राम्हण ॥ १७ ॥

399 *Him I call a Brahmin* who though innocent in mind patiently bears all abuse buffeting and confinement He who possesses such strength of patience regards it as his armed force (17)

राजगहे (वेळुवने) सारिपुत्तथेरमारब्भ

४०० अक्कोधनं वतवन्तं सीलवन्तं अनुस्सदं ।
दन्तं अन्तिमसारीरं तमहं ब्रूमि ब्राह्मणं ॥ १८ ॥

400 *Him I call a Brahmin,* who is free from anger and faithfully keeps to his observances, who follows the moral precepts and is without craving who has subdued himself and who wears this body for the last time (18)

सावत्थियं (जेतवने) उप्पलवण्णथेरिमारब्भ,

४०१ वारिपोक्खरपत्ते व आरग्गेरिव सासपो ।
यो न लिम्पति कामेसु तमहं ब्रूमि ब्राह्मणं ॥१९॥

401 · *Him I call a Brahmin* in whom all pleasures of the senses make no more impression than water drops on a lotus leaf or a mustard seed on the point of an awl. (19)

सावत्थिय (जेतवने) अञ्ञतर ब्राम्हणमारब्भ

४०२ यो दुक्खस्स पजानाति इधेव खयमत्तनो ।
पन्नभार विसयुत्त तमह ब्रूमि ब्राम्हण ॥ २० ॥

402 *Him I call a Brahmin,* who, in this very life, has realised the end of his own suffering, who has laid down his burden, and who is free from attachment (20)

राजगहे (गिज्झकूटे) खेम भिक्खुणिमारब्भ

४०३ गम्भीरपञ्ञ मेधावि मग्गामग्गस्स कोविद ।
उत्तमत्थ अनुप्पत्त तमह ब्रूमि ब्राम्हण ॥ २१ ॥

403 *Him I call a Brahmin,* who possesses profound wisdom and is intelligent, who is expert in his knowledge of the path, what he should do and what avoid, and who has attained to the supreme goal (21)

सावत्थिय (जेतवने) पब्भारवासी तिस्सथेरमारब्भ

४०४ असंसट्ठं गहट्ठेहि अनागारेहि चूभयं ।

अनोकसारिं अप्पिच्छं तमहं ब्रूमि ब्राह्मणं ॥२२॥

404 *Him I call a Brahmin,* who holds aloof both from laymen and from mendicants who is homeless and who has few wants (i e is contented) (22)

सावत्थिय (जेतवने) अञ्ञतरं भिक्खुमारब्भ

४०५ निधाय दण्डं भूतेसु तसेसु थावरेसु च ।

यो न हन्ति न घातेति तमहं ब्रूमि ब्राह्मणं ॥२३॥

405 *Him I call a Brahmin* who laying aside his rod abstains from using it on all creatures, whether they be moving or still who neither kills nor incites others to kill (23)

सावत्थिय (जेतवने) सामणेरे आरब्भ

४०६ अविरुद्धं विरुद्धेसु अत्तदण्डेसु निब्बुतं ।

सादानेसु अनादानं तमहं ब्रूमि ब्राह्मणं ॥ २४ ॥

406 *Him I call a Brahmin,* who opposes not them that oppose, who remains dispassionate among those who wield the rod who dwells free from attachment in the midst of those who are filled with Craving (24)

राजगहे (वेलुवने) महापन्थकमारब्भ

४०७ यस्स रागो च दोसो च मानो मक्खो च पातितो।
सासपोरिव आरग्गा तमहं ब्रूमि ब्राम्हण॥ २५॥

407 *Him I call a Brahmin,* from whom lust ill will, pride and envy have fallen off, like a mustard seed that (slips off) from the point of an awl (25)

राजगहे (वेलुवने) पिलिन्दवच्छथेरमारब्भ

४०८ अक्कसं विञ्ञापनिं गिरं सच्च उदीरये।
याय नाभिसजे किञ्चि (v l, कञ्चि) तमहं
ब्रूमि ब्राम्हण ॥ २६ ॥

408 *Him I call a Brahmin,* who utters words that offend no one, because *they are free from harshness are instructive, are truthful* (26)

सावत्थिय (जेतवने) अञ्ञतरथेरमारब्भ

४०९ योध दीघ वा रस्स वा अणु थूल सुभासुभ ।
लोके अदिन्न नादियति तमह ब्रूमि ब्राम्हण ।।२७।।

409 *Him I call a Brahmin* who accepts nothing in this world that is not given to him be it long or short, small or big, beautiful or ugly (27)

सावत्थिय (जेतवने) सारिपुत्तथेरमारब्भ

४१० आसा यस्स न विज्जन्ति अस्मि लोके परम्हि च ।
निरासय विसयुत्त तमह ब्रूमि ब्राम्हण ।। २८ ।।

410 *Him I call a Brahmin,* who is free from desires and from fetters, being without yearnings as regards this world or the next (28)

सावत्थिय (जेतवने) महामोग्गल्लानथेरमारब्भ

४११ यस्सालया न विज्जन्ति अञ्ञाय अकथंकथी ।
अमतोगधं अनुप्पत्तं तमहं ब्रूमि ब्राम्हणं ॥ २९ ॥

411 *Him I call a Brahmin* in whom there exists not Craving, who has reached correct understanding, who is free from doubt and who has plumbed the depths of the Nibbana (lit, Immortal One —Amata) (29)

सावत्थिय (पुब्बारामे रेवतथेरमारब्भ

४१२ यो ' ध पुञ्ञञ्च पापञ्च उभो सङ्गं उपच्चगा ।
असोकं विरजं सुद्धं तमहं ब्रूमि ब्राम्हणं ॥ ३० ॥

412. *Him I call a Brahmin* who has cut asunder in this world both the fetters of merit and demerit, and is free from grief, free from lust, and is pure (30)

सावत्थियं (जेतवने) चन्दाभत्थेरमारब्भ

४१३ चन्दं व विमलं सुद्धं विप्पसन्नमनाविलं ।
नन्दीभवपरिक्खीणं तमहं ब्रूमि ब्राह्मणं ॥ ३१ ॥

413 *Him I call a Brahmin* in whom craving for existence (in the three worlds) has died, and who by reason of this shines forth like the Moon, spotless, pure pleasing and clear (31)

कुण्डकोलियं (कुण्डधानवने) सीवलित्थेरमारब्भ

४१४ यो' मं पळिपथं दुग्गं संसारं मोहमच्चगा ।
तिण्णो पारगतो झायी अनेजो अकथंकथी ।
अनुपादाय निब्बुतो तमहं ब्रूमि ब्राह्मणं ॥ ३२ ॥

414 *Him I call a Brahmin* who has transcended the round of births and deaths, that difficult road beset with the mire (of lust); who having finished his crossing has reached to the other shore, who is plunged in meditation exempt

from craving, from doubts exempt Thus freed from grasping, he has attained unto bliss (32)

सावत्थिय (जेतवने) सुन्दरसमुद्दथेरमारब्भ

४१५ यो' ध कामे पहत्वान अनागारो परिब्बजे ।
कामभवपरिक्खीण तमह ब्रूमि ब्राम्हण ॥ ३३ ॥

415 *Him I call a Brahmin,* in whom lust for existence has become extinct because he has put aside sensual pleasures in this world, and has become homeless and a wanderer (33)

राजगहे (वेळुवने) जटिलथेरमारब्भ

४१६ यो' ध तण्ह पहत्वान अनागारो परिब्बजे ।
तण्हाभवपरिक्खीण तमह ब्रूमि ब्राम्हण ॥ ३४ ॥

416 *Him I call a Brahmin,* in whom desire and reit rated existence are dead, because he has renounced in this

world all craving and has become a wanderer without a home (34)

राजगहे (वेळुवने) एकं नटपुब्बकमारब्भ

४१७ हित्वा मानुसकं योगं दिब्बं योगं उपच्चगा ।
सब्बयोगविसंयुत्तं तमहं ब्रूमि ब्राह्मणं ॥ ३५ ॥

417 *Him I call a Brahmin* who has left behind him all human attachments (such as love of life or sensual pleasures) and further has even transcended heavenly attachments thus detaching himself from all ties (35)

राजगहे (वेळुवने) एकं नटपुत्तकमारब्भ

४१८ हित्वा रतिञ्च अरतिञ्च सीतीभूतं निरूपधिं ।
सब्बलोकाभिभुं वीरं तमहं ब्रूमि ब्राह्मणं ॥ ३६ ॥

418 *Him I call a Brahmin* who has put aside both that which gives pleasure and that which gives pain who is cool and free from all limiting attach

ments, who has *overcome* all the worlds and who is strenuous (36)

सावत्थिय (जेतवने) वङ्गीस थेरमारब्भ

४१९ चुतिं यो वेदि सत्तान उपपत्तिञ्च सब्बसो ।
असत्त सुगत बुद्धं तमहं ब्रूमि ब्राम्हण ॥ ३७ ॥

419 *Him I call a Brahmin,* who has complete knowledge concerning the birth and death of beings who is free from attachment and who is Sugata, the Enlightened One (37)

४२० यस्स गतिं न जानन्ति देवा गन्धब्बमानुसा ।
खीणासवं अरहन्तं तमहं ब्रूमि ब्राम्हणं ॥ ३८ ॥

420 *Him I call a Brahmin* whose future state is not known either by gods gandhabbas, or men, one who has starved out his depravities and who is a Holy One (Arhant) (38)

राजगहे (वेळुवने) धम्मदिन्न नाम भिक्खुणिमारब्भ

४२१ यस्स पुरे च पच्छा च मज्झे च नत्थि किञ्चन ।
अकिञ्चन अनादान तमहं ब्रूमि ब्राह्मण ॥ ३९ ॥

421 *Him I call a Brahmin* who owns nothing whether it be ahead behind or in the middle, who possesses nothing and is attached to nothing (39)

सावत्थिय (जेतवन) अङ्गुलिमालत्थेरमारब्भ

४२२ उसभ पवर वीर महेसिं विजिताविन ।
अनेज नहातक बुद्ध तमहं ब्रूमि ब्राह्मण ॥ ४० ॥

422 *Him I call a Brahmin* who is pre-eminent, superior to all others a hero a great sage, a conqueror free from Craving (aneja) cleansed of sin an Enlightened One (40)

सावत्थिय (जेतवने) देवहितब्राह्मणस्स पञ्हमारब्भ

४२३ पुब्बेनिवास यो वेदि सग्गापायञ्च पस्सति ।

अथो जातिक्खय पत्तो अभिञ्ञा वोसितो मुनि ।
सब्बवोसितवोसान तमहं ब्रूमि ब्राम्हण ॥ ४१ ॥

423 *Him I call a Brahmin* who knows his former lives (lit dwellings) who sees in his mind's eye both heaven and hell Such an one has reached the end of births he is a Sage in whom supernormal powers have been perfected and who has reached the Summum Bonum (Nibbana) (41)

[ब्राम्हणवग्गो समत्तो]
धम्मपद निट्ठत

[*End of the Canto of the Brahmana*]
Dhammapada Finished

NOTES

Verses 7-8 : असुभभावना—Development on the part of the Bhikkhu of a consciousness of the impurity and foulness of the physical body with a view to remove a desire for sensual pleasures Ten types of this foulness of the physical body are distinguished

सुभाभावना—Development of a con sciousness that sensual pleasures alone constitute everything

Verse 78 · कल्याणमित्त has been thus de fined —

> पियो गरु भावनीयो वत्ता च वचनक्खमो ।
> गम्भीरञ्च कथ कत्ता नोचा'ठाने नियोजये ॥

Verse 90 गथा—knots or ties—that whic entangles the Bhikkhu These ar *Four* in number they are अभिज्झ, ब्यापाद सीलब्बतपरामास and इद सच्च भिनिवेसो

Verse 144 विज्जा—*Types of Knowledge* o of *Lore*—they are *Three* पुब्बेनिवासानुस्स तिञाण (memory of past births) चुतूप पातञाण (knowledge of the death an birth of beings) and आसवान खयञाण (knowledge of the extinction of one depravities)

चरणा—Things constituting habit by training they are *Fifteen* in all among which are इन्द्रियेसु गुत्तद्वारता भोजनेमत्तञ्ञुता and जागरियानुयोगो

rse 200 : आभस्सरा—The superhuman beings belonging to the Rūpaloka, one of the higher spheres. Those who perfect themselves in the Second stage of meditation, belonging to the Rūpāvacara, attain this higher sphere.

rse 339 : छत्तिंसती सोता—Thirty-six streams. Eighteenfold internal (Ajjhattika) and Eighteenfold outside (Bāhira). Lust flowing through Thirty-six channels: these channels are as follows—चक्खु, सोत, घान, जिव्हा, काय, रूप, सद्द, गन्ध, रस, फोट्ठब्ब, चक्खुविञ्ञाण, सोतविञ्ञाण, घानविञ्ञाण, जिव्हा—विञ्ञाण, कायविञ्ञाण, मनोधातु, मनोविञ्ञाण-धातु and धम्मधातु. Add 18 more of the Bāhira type.

Verse 370 : पञ्च छिन्दे—The *five* bonds *to be cut are* :—*Egoism*, Doubt, False Belief, Lust and Hatred.

The *Five* to be *left off*: birth in Higher spheres, still higher spheres, self will, want of purpose, and ignorance The *Five to be developed* are Faith, Energy, Mindfulness, Abstract Meditation and Insight (Paññā)

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